

¶ To the most noble Prince, and  
Lord, Maurice, *Duke of Saxonie,*  
Electoꝛ of the sacred Empire, *Land-*  
*graue of Thuring,* Marques of  
*Misna, &c. his most gracious*  
Prince:

*Iohn Rinius, wisheth S.*



Mong all euils, well-nigh infinite, which, to the astonishment of euerie man, haue taken strength this daie in the world, the securitie of men, in delaying the amendment of their sinfull life, is not the least; which when I remember, and call into minde, which often I doo, I am not a little amazed. And surelie forsomuch as the life of man (as holie *Iob* dooth witnes, and experience dooth confirme) is but verie short; and a Christian should euermore consider that presentlie he either must or maie die, ( for our Sauioꝛ willett vs to watch continuallie, to be readie against death, ) the foolishnes of men in prolonging repentaunce from daie to daie, maie well make all men to wonder; vnlesse they be of the sect of *Epicuꝛes*, supposing the soule to die with the bodie, and after death no parte of man to remaine. For otherwise, he which hath anie care of his owne saluation, and beleeueth there be after death both rewardes for the godlie, and punishments for sinners, cannot chuse but, not onlie for his owne part continuallie thinke of repenting, while sinnes maie be forgiven: but also in respect of others, maruelouslie muze at their follie, which neglect a thing so profitable, and so necessarie; and the more a greauiusale, for that no man liuing is sure he shall liue, I saie not vntill night, but an houre more, no not a minute or moment of time.

But to saie nothing of the yonger and lustier sort, who thinke

A.ij.

they

### *The Epistle dedicatorie.*

they maie haue whatsoeuer they hope for, though fondlie, and foolishlie they doo so: what doo doting and bald men in their old age, when they should spend the time which they haue to liue in none other cogitations, and workes, but such as pertaine vnto the attainment of saluation? Surelie they thinke as little of death as yong men doo: and so deferre the amendment of their life, and neuer thinke while time is to repent, as though they could promise manie yeeres moe to themselues; which thing notwithstanding they should rather wish, than hope for. Yea, which is more wonderfull, and sheweth more plainelie the dotage of old men, they blush not at foure score yeeres of age, to marrie wenchies vnder sixteene yeeres. What more? I am ashamed, it grieueth me to saie it, so I maie liue, and so I maie haue Christ mercifull vnto me. Then what? wantonlie, delicatelie, riotouslie they spend the time, they loue, they make good cheere, they plaie the whore-masters, they are sweete in ointments, they take their pleasure; and as an old man in the Poet saith:

*Because my daies be short,  
which I haue heere to liue;  
To women, wine, and pleasant sport,  
my selfe I minde to giue.*

The same doo our old men in words commonlie, in deedes openlie saie, and confirme by their life. Neither doo they, which commit these hainous offences, euen with hoare heads (for whie should I be afraide to speake it) make anie great accoumpt with themselues, or care of reforming their manners; but are Christians in name onlie, but in deede and life nothing so.

To come to the crooked old women, which haue had manie husbands, what doo they? Surelie euen they too, when they are most old, and full of wrinkles, make death a banquet (as the Poet saith,) that is, they be not afraide to marrie yet againe: where as in deede, if they were touched with anie care of their saluation, they should do better, if with *Anna* the Prophetisse, of whom *Luke. 2, 36, 37.* maketh mentio, they neuer went out of the temple,



### *The Epistle dedicatorie.*

temple, but serued God with fasting and praiers night and daie. I speake not of the yonger women, for whom, according to the sentence of *Paule*, *1.Tim. 5, 14.* *1.Cor. 7, 8, 9.* it is better that they marrie then to burne: but of old, and aged women, who in respect of their yeeres can beare no children. For they, after the manner of doting old men (of whom I haue spoken) bid honestie fare-well, and care little what becommeth them. Such a mischeef is in example. They alledge for them-selues solitarines and pouertie, and other (as they thinke) iust causes at those yeeres and likelie: but pretend they what they will, yet shall they neuer prooue their intemperancie good either before God, or men, howsoeuer they cloake and couer the same.

We dallie too much with our selues, we doo yeelde too too much to our weakenes, or lust rather; we suffer our selues ouer easelie to be snarled by the allurements of the flesh; we cast not awaie the tendernes of our minde, we resist not the snares, and ingines of Satan by continuall praier; we tame not our bodie with abstinence, and fasting. Hence come the teares, as it is saide; and this maketh such old marriages, in those yeeres which call for a new life, and a new conuersation. For it were time then, not to thinke of the short time, which is to be spent, but of the life to come which alwaie shall indure. When thinke you they will begin to amend, and haue regard of their saluation? When will they repent? When will they prepare them-selues vnto death, which marrie euen when they are going to the graue? Either I am deceaied, or this is not the waie vnto heauen, as the Tragicall Poet dooth saie.

Alack, alack, whither is the godlines of Christians gone? Howe fewe are they, if there be anie at all, which call into minde the shortnes, and vncertaintie of this life; death alwaies at hand; the iudgement seate of Christ; the last iudgement; euerlasting felicitie in the heauens; the torments and cursed state of hell? Neither the regarde of the kingdome of God, and of an happie life dooth stir vp vnto godlines; nor the seare of hell, and euerlasting destruction either reclame from offending, or terrefie from sinne. Neither doo mooste men giue credit to the woord of God, and religion; or if they belceue it, through

### *The Epistle dedicatorie.*

a vaine hope of Gods pardon toward the obstinate, and such as persequere in sinne; they moste foolishlie doo flatter themselues: neither doo they endeuer by little and little to caste off wicked custome, which in manner is turned into another nature. Slothfulnes and securitie hath inuaded them, being drunke as it were with prosperitie; they are lead awaie and fed with a false and foolish hope of longer life.

Manie also through confidence which they put in the Popes pardons; in the superstitious woorship of *S. Barbara*; and in a Friers cowle, thinke nothing at all of amending their life. Furthermore, some are spilled either through wicked companie, and too much familiaritie with vngodlie persons; or by the Sermons of vndiscreete men, by such I meane, as preach much of the forgiuenes of sinne for Christ his sake, and of Christes righteousnes; but either nothing at all, or verie little at all of dooing and following the will of God; and of the sanctification of the spirit, wherebie we be renued vnto good woorkes.

To be shorte: No man contemning earthlie, breatheth and sigheth after heauenlie things; no man is touched with the anger of God against wickednes; no man blusheth at the violating of Gods commaundements; no man is reclaimed either from filthines through shame; or from sinne, through the feare of God. So that euerie mans life is polluted with great sinnes, and wickednes.

And although I graunt, what *Seneca* in a certaine place writeth, that *Hereof our elders haue complained, hereof doo we complaine, hereof they which liue after vs will complaine, namelie that good manners be ouerthrowen, wickednes dooth raigne, the world waxeth worse and worse, and falleth into all vngodlines:* though I graunt this, I saie, yet I dare affirme that in this corrupt, and wretched age of ours, all manner vices haue so encreased, that hardlie greater wickednes cannot be. For what sinne or wickednes at this daie is wanting, which if it raigned, this age might be saide to be the more vngodlie for that respect? When as in deede we can neither patientlie abide to heare our sinnes laide afore vs; nor quietlie suffer to be reprehended: or if anie can, it is as much as if a tale were told to a deafe man.

### *The Epistle dedicatorie.*

(as the saying is). For no man amendeth his life or manners; no man reformeth his wickednes by contrarie vertues; no man healeth his sinnes past, no not with the least good woorkes.

I am greatlie afraide least in that daie of the great iudgement, our outrageous wickednes; our lust, couetousnes, dishonestie, pride, riotousnes wilbe condemned by the egregious and most excellent vertues of Heathen men; as by the abstinence of *Aristides*, the innocencie of *Phocion*, the holines of *Socrates*, the almes deedes of *Cimon*, the moderation of *Camillus*, the honestie, iustice, and faithfulness of both *Catoes*; and who can recite all of them? Yea, I am afraide, the sobrietie of the Turkes, will condemne our gluttonie, and dronkennes. Yea, and *Sodom*, *Tyrus* and *Sidon*, will there laie before our face our extreame wickednes euen in this new light of the Gospell; so that in the daie of iudgement it shalbe easier for these, then for vs: as our Sauior vpon like occasion threatened certaine townes, as *Luke* recordeth.

So that it plainelie appereth, how farre we be in deede from right Christians, though we desire to be compted so. For in vaine taketh he the name of a Christian to him, that dooth not leade a life aunswerable and agreeable to Christian profession; and (as *Paula* saith) *worshie of God*. Had we anie wit, the verie name of a Christian would make vs blush, and be ashamed to violate the commaundements of God.

O would to God, that at the length, though late, we would repent, and turne vnto God with our whole hart, and not destroye our selues by deferring our amendment; the which manie-times God punisheth both with sudden death, vnawares, and also with euerlasting destruction: that in deede it standeth vs vpon to haue in minde continuallie both death and hell, and the tribunall seate of Christ; and to thinke that the eares of our conscience be stroken both with the terrible sounde of that trumpe, summoning vnto the last iudgement; and with the dredfull voice of the iudge, condemning the wicked and vngodlie mates vnto the fire which neuer shalbe quenched. Now if these things doo nothing moouie the obstinate, I see not what hope at all is left: and whether there be anie, he dooth know,

### *The Epistle dedicatorie.*

know, who knoweth all things, euen God alone.

But omit we vaine, and vnprofitable complaints. Therefore (to returne to our purpose) forsomuch as the securitie, & wickednes of men in prolonging the correctiō of their sinfull conuersation, is so great: I haue thought good, to seeke, out according to my poore skill, some remedie for that matter, & to communicate the same with the ruder sorte, if anie whit it may profit others. For at the first I wrote the same for my priuate vse, that alwaie I might haue before me that, which might waken me, as it were out of the sleepe of too much securitie. Happie I saie much happie is that man, which standeth in no neede of such a remedie against the old man; nor of such a remembrance to cast-awaie sloth. But, as I saide, the song which I sang to my selfe, I haue thought good to impart with the simpler sorte, forsomuch as I knowe in some respect it maie doo good; least with *Aspendius* the Musicion, as the Prouerbe is, I sing within to my selfe. For my desire is by all meanes to profit others.

Which my labor I haue thought good to dedicate to you, most gracious Prince, and that in none other respect, but to leaue a publike monument of our obedience toward you.

Accept therefore these things in good part, after your wonted goodnes, and protect vs, as you doo. At

*Misena*, on *S. Michaels* eue, in the yeere

from the incarnation of our

Sauour Christ,

1547.

Translated the 23. of Februarie.

1581.

James Cap.1. Hewitt

1761

☞ A Preface vnto the  
discourse following.



*Ould they,*  
which desire  
to be taken for  
Christians, so  
much abhorre  
and shun the  
manners, as  
they do at this

daie, detest the name and profession of  
Epicures, and Sadduces! doubtles they  
would as zealously not onely flie from  
all euill, but also followe vertue, as now  
they obstinately persist in sinne, and  
liue in wickednes; yea, they would as  
carefullie obserue the lawes of the  
most righteous and almightie God, as  
they liue securelie, without all feare of  
his Maiestie. But in verie deede, our  
life, deedes, and conuersation, dooth

B. j.

shewe,



shewe , that we more abhorre , and feare the odious name of a wicked Epicure, or Sadduceie , than we doo the nature.

For what ? Thinkeyee, they belecue the soule is immortall , who liue in manner as Beastes ? or be they perswaded , there be either rewardes for the godlie in heauen, or punishment in hell appointed for sinners , who in euerie thing dread not to violate the commaundements of God ; and run altogether headlong into sinne , euen as though they did either thinke that God were but a vaine and fained thing; or belecue that when the bodie dieth, the soule likewise perisheth , and commeth vnto nothing?

Notwithstanding, be it , that some, who God knowes are verie fewe, doo bothe feare God , and doubt no whit that in time to come he will either punish , or reward euerie man according to his desert : yet what is he whome the feare of Gods iustice dooth reclame from sinne, or bring to amendment

ment of life?

Wherein we haue iust occasion offered, to lament and bewaile the condition of vs all, and to maruaile at our foolishnes, blindnes, and madnes, who, in such a shortnes and vncertaintie of this present life, so behaue our selues, that, no not in crooked old age, when the vttermoste daie of our life cannot be farre off, much lesse in our youth, while we are lustie, doo we take anie care of reforming our manners.

I therefore calling this follie, or madnes rather of men, in deferring the amendment of life, into minde, haue thought it good to search out the causes, whie in a matter of such importance, as the saluation of the soule is, we are so rechlesse, and secure. For these being founde and brought foorth, it will be an easie thing, as I thinke, to finde a remedie for this euill.

B. ij. Cap.

*Cap. 2.*

The first cause why man  
*dooth not repent.*



N my iudgement , the principall and cheefest cause hereof, is our incredulitie. For did wee belecue those things which are writtē in the sacred Scripture, of the iudgement to come; of the voice of the Archangel , and Trumpe of God ; of the tribunall seate of Christ , before which all the sorte of vs are to appeare; of the paines of the reprobate ; of the endles condition and felicitie of the righteous ; of the resurrection to come bothe of body and soule, to an assured part either of glorie , or of shame ; did we belecue these things , I say , not to be

be a vaine, or old wiuers tale, sure I am, we would studie to leade another kind of life, and not diferre the amendment of our life, so as we doo from daie to daie.

For who is there so wicked, but will either quake in bodie, or shake in minde and harte, when he considereth the iudgement to come? At which iudgement all men must giue an accompt before the tribunall seate of Iesu Christ, not onelie of their words and deedes, but also of euerie thought and cogitation; where euery man as I may say, shall pleade for his owne life.

O horrible iudgement to the vngodlie. The remembraunce whereof at no time should slip out of our minde. For, as he saith, *If the righteous scarcelie be saued, where shall the vngodlie, and the sinner appeare?* The sonne of God himselfe shall sitte a Iudge vpon all mankinde that haue beene from the beginning of the world: then will he be seuerer, sharper, not intreated, which now is an aduocate for sinners with God

A description  
on of the  
iudgement  
to come.

his Father. All men shalbe summoned to giue an accompt of their life spent, yea, the hartes of all shalbe opened; euerie mans conscience shall accuse, reprocue, and condemne himselfe. Laste of all, God seuerelie, yet righteously, shall punish the wicked, and of his mercie preserue the godlie; that is, *will rewarde euerie man according to his workes, as Paule dooth saie.*

Neither at this iudgement shall wicked deedes onelie be iudged, as adulterie, whoredome, incest, witchcrafte, murther, backbiting, thefte, robberie, sacriledge, quaffing, riotousnes, drunkennes, vsurie, and such other sinnes; nor euerie idle, scurrilous, vaine, filthie, beastlie, light, fonde, foolish, rash, vnmodest, and babling worde onlie (and such like) wherewithall the godly cares are iustlie offended; but also the secret will, vngodlie wishinges, and cogitations, with the wicked affections of the minde, striving against the lawe of God, as anger, hatred, dissimulation,



on, enmitie, spight, enuie, euil-wil, disdain, couetousnes, desire of that which is an other mans, and such like.

Therefore who beleeueth, that one day there shalbe a iudgement, and will not by the remembrance thereof either be reclaimed, if he haue beene wicked; or detained backe, if he be inclined to fall into sinne? Well saide one of the ancient Doctors, *Whether I eate, or drinke, or whatsoeuer els I doo, me thinkes I alwaies heare this sounde in mine eares; Arise yee dead, and come vnto iudgement. As often as I call into minde the daie of iudgement, I shake againe euē at the verie harte, and all my bodie ouer; and so foorth.*

If the flesh then prouoke anie man, whether it be vnto lecherie, and vile pleasure, or vnto gluttonie, and surfeiting; or to any other vices and wickednes: let him remember the day of the last iudgement. If either prosperitie puffed vp the minde (as commonlie it

B.iiij. dooth;)

dooth; ) or wealth make hautie , and  
cruell ; or honour, worship, or au&torie  
engender pride in any man ; let him  
foorthwith remember the iudgement  
of Christ : If either anger vnto re-  
uengement , or enuie vnto disdaine, or  
couetousnesse vnto couen and theft, or  
the world vnto ambition, pride, or bel-  
ly cheere, or the Diuell tempt thee vnto  
blaspheming the name of God , and to  
other sinnes and wicked facts ; thinke  
straight waie of the voice of the Arch-  
angel : beleeue how thou must pleade  
thine owne cause before the bench of  
Gods iudgment, and frō thy verie hart,  
do thou feare the heauy sentēce of that  
Iudge , who doubtles will condemne  
the wicked vnto euerlasting fire.

Would to God , oh would to God,  
this day of iudgement were at no time  
forgotten ! then would euerie man doo  
his dutie . Both Magistrates then  
would seeke the wealth and welfare,  
defend the libertie , and maintaine the  
lawes and rightes of the people com-  
mitted to their charge : and Subiects  
then

then would giue lawfull obedience to their Magistrates, and at no time either repine at their Gouvernors, or withhold tribute, or custome; but willinglie would render all feare and due honor vnto them. Both Husbandes then *would loue their wiues, even as themselves: And also wiues would feare their husbands, and be subiect to them, as vnto the Lord.* Then would Parents bring up *their children in instruction, and information of the Lord, as the Apostle teacheth: and children in the Lord would obey their Parents, and honor them with all humilitie.* Seruaunts then would be obedient vnto them which are their Masters, according to the flesh, with feare and trembling, in singlenesse of their harts, as vnto Christ: as the same Paule dooth admonish: and Maisters would be more milde and gentle toward them, knowing that euen their Maister also is in heauen. Pastors then would haue that care of the Lords flock, which they ought to haue. Rich men would supplie the lacke of the poore. Widowes

B.v      would

Eph. 5, 33.

Eph. 5, 22.

Eph. 6, 4.

Eph. 6, 1, 2

Eph. 6, 5.

Eph. 6, 9.

would continue in supplications and praiers night and daie . The poore would patientlie endure pouertie, sithe it hath pleased the Lord to allowe the same vnto them . He which hath a wife would so deale, as if he had none: and he that is vnmarried, care onelie for those thinges which may please the Lorde. To be shorte; There is no man but would doo his dutie, did he alwaies remember the daie of the laste iudgement, at which time God will aske an accompt of vs of our whole life, and of euerie deede, which we haue doone, and so appoint either punishment, or reward, according to euerie mans desert.

*Cogitati-  
ons of men  
when they  
are sicke.*

*Be such  
vwhen thou  
art vwhole,  
as thou  
wert being  
sicke.*

In the time of a great plague, when death is before mens eies, we see how all men ( be they not dissembling Christians ) are carefull to reforme and amende their manners. VVhat then? Ought we not at all times, euerie hower, yea and euerie moment, to thinke of the amendement of our life; to be touched with a true, and bitter

bitter sorowe for our sinnes , and to pacifie the wrath of God by repentance ; especiallie seeing , in respect of vncertaine chances , death continualie is imminent , and hangeth euerie howre ouer the heads of all and euerie of vs , as we are certainly to thinke. Therefore who so is wise , will haue such a care , as I haue shewed , as men commonlie haue in a great pestilence : at which time , as it were wakened out of the sleepe ( of securitie , ) they are wonte to take care , and to thinke how to chaunge their wicked liues ; howe to flie and auoide sinne ; how to followe righteousness and godlines ; finallie , how to please God by repentance , who is displeased through our sinnes. Let euery man then perseuere so , when he hath escaped the plague , as he purposed to be when the sicknes was hot.

All men acknowledge , that the houre of death is vncertaine , yet is it mooste certaine that one daie we shall die.

Nowe



Nowe what foolishnes is it , to feare death , which euerie moment hangeth ouer our heads ; and in the meane time not to thinke of amendment of life ! But thus it is . In aduersitie , as in the time of the plague , of famine , of warre , of Earthquake , of any greuous and dangerous sicknes of the body , we can acknowledge the iust anger , & displeasure of God against wickednes : but whē things flowe foorth according to our harts desire , we blush no whit to abuse his goodnes , and liberalitie , neither doo we call into minde , neither death ready to take vs euey howre ; *Nor the last iudgement , nor the voice of the Archangel* , whercof *Paule* maketh mention writing vnto the *Theſſalonians* : *Nor the Trumpet of God* : nor of Hell , either the euerlaſting puniſhment , or the vnquencheable fire , nor finallie that ytter darkenes where ſhalbe weeping and gnaſhing of teeth . The memorie wherof , ſhould be freſh in our minde , both when we riſe from our beds in the morning , and when we go vnto bed in the

1. The. 4,  
16.

the euening; both when we dine, and when we suppe, when we are washed for health sake, when we deale in matters that are serious: yea and when we doo recreate our minde with honest sporte.

But these things, to wit the last iudgement; the Lords tribunall seate, the voice of the Archangell, the Trumpet of God, the euerlasting torments of hell, these, (I saie,) are but a meere fable to the vngodlie. And as the *Ethnicks* in old time esteemed all fained whatsoever the Poets mentioned of *Tartarus*, of *Phlegeton*; of the Iudges *Minoes* and *Rhadamanthus*, of the place and region of the wicked, and of the paines of the vngodlie (whereof sprang that of *Seneca*, saieing; *The Poets haue battered and terrified our mindes with vaine feares*: So verie manie count all toies and fables, yea and thinke all but idle threatens which at this daie we reade in the sacred Scripture concerning Hell; euerlasting death; Hell fire, where shalbe weeping and gnashing of teeth;  
and

and touching the covniting hereafter  
of the soule and bodie , either vnto  
paine or glorie . VWhereas contrari-  
wise, these things strike a maruelous  
terror without doubt into the god-  
lie , and such as feare God , yea being  
but named, as the Poet saith.

Thus you haue the firste , and  
principall cause , as I thinke,  
whie we so deferre the a-  
mendment of our  
life, as we doo.

*The remedie against this cause  
you shall finde after-  
ward, in the tenth  
Chapter.*

*Cap.*

## Cap. 3.

The second cause why we  
doe not repent vs of our wickednes.



Ow let vs goe  
vnto another  
cause, which is  
to wit, a great,  
yet a false,  
and vncertain  
hope of pardō  
at Gods hand.

Through this hope Satan the conti-  
nuall enimie of mankind, deteineth mā  
in wickednes, and by laieng daily before  
his eies the mercie and lenitie of God,  
forbidderh him to dread his iustice.

But as God mercifullie dooth pardon  
the penitent; and like a father forgiueth  
such as retorne from vice vnto wel-do-  
ing: so doth he leaue them neither vn-  
punished, nor vnreuenged, who obsti-  
natelie persist in wickednes. So that in  
vaine doo they hope for pardon, which  
repent not from the harte.

Not-

Notwithstanding by proposing this vaine hope, the diuell dooth so bring it about, that man becommeth secure in naughtines, and neuer taketh anie care at all of amending his life, but vtterlie  
*Rom. 2, 4.* *despiseth the riches of Gods bountifulnes, and patience, and long sufferance, not knowing that the bountifulnes of God leadeth him vnto repentance, to vse S. Paule his wordes vnto Romanes.*

Heere that would be remembred, which *Iohn* the Baptist, as it is recorded  
*Mai. 3, 1, 2* by *Matthew*, dooth saie, *Repent (your former euil conuersation) for the kingdome of heauen is at hand:* so would that also which the Lord in *Esaiah* speaketh,  
*Esa. 66, 2* *Vnto whom shall I looke? Euen to him that is poore and of a contrite spirite, and trembleth at my words.* Christ saith  
*Luk. 13, 3, 5* moreouer by *Luke*, *Except you amend your liues, ye shall all likewise perish.* And  
*Act. 3, 19* *Peter* in the *Actes*, *Amend your liues therefore, and turne, that your sinnes maie be put awaie.*

I omit fixe hundred places of Scripture, tending to prooue, that no man  
 should



should haue hope , or trust to haue their sinnes pardoned, but he which repenteth. For, as I said, in vaine dooth he looke for pardon, who doth not repent from his hart. And although there is no time too late to aske forgiveness at Gods hande, as plainelie appeareth by the example of that Theefe, of whom the Euangelists make mention, ( For, *God desireth not the death of the wicked, but that the wicked turne from his waie, and liue*): yet who knoweth not, how dangerous a thing it is to prolong amendment of life from day vnto day? For as the Poet saith,

*No man so in Gods fauor is,  
That to liue an other daie he can promis.*

Death taketh men oftentimes when they little thinke thereof, insomuch that they haue no space to repent, and amend their liues.

Here I will not recite what *Plinie*, in his naturall Historie, speaketh of sudden death, because in these daies nothing is more common. Manie yeares

C.j are

are not passed , since two old men, dwellers in one towne together, hauing on a certaine night had vnlawfull copulation with two harlotes , whom they haunted, died both of them suddenlie, the one of an Apoplexie, the other thrust through with a Dagger. Now in what dager their soules were, let euerie mā consider with himself for his profit.

I am not ignorant, that good men as wel as wicked, may suddenlie be taken; and that, *though the righteous* ( as he *Wisd. 4, 7.* saith ) *be preuented with death, yet shall he be at rest:* notwithstanding, how horrible is it for an impenitent person suddenlie to be ouertaken after such a sort! How manie haue we heard of, murdered through contention, euen when they haue beene at good cheere ! How manie slaine foorth-with , taken in adulterie ! How manie at the Dice and Cardes suddenlie dispatched , euen of such as they haue plaied withall ! That I speake nothing of them, which falling from their Horse , haue brake their neckes ; which through Shipwrack haue

haue perished suddenlie; which final-  
lie either by the fall of houses, or other  
chances haue beene bruzed into peeces!

Therefore, albe God would the re-  
pentance rather then the death of a sin-  
ner, as vndoubtedlie he would: yet is  
it a dangerous thing, in respect of vn-  
certaine chances, to deferre the amend-  
ment of our life, in hope of Gods mer-  
cie. For thou art in time to repent, while  
thou art yet aliue, while thou art  
strong, while thou art in health.

But thus it is. The yong man giueth  
himselfe to pleasure, to bellie cheere,  
to wine, to riot; and promiseth him-  
selfe manie yeeres, and a long life; and  
therefore neuer thinketh of reforming  
his manners, but deferres that matter  
vntill he comes vnto age: yet is he not  
sure whether he shall liue to be an old  
man. For who among manie thou-  
sands, attaineth to old age?

Yong men  
loue not to  
repent.

Now being an old man, what dooth  
he then? To morowe it shalbe doone,  
saith he, and still to morowe it shalbe  
doone: & so willinglie he deceaueth, &

Old men  
vnwilling  
to amend.

C. ij. vaine lie

vainelie dooth flatter himselfe, because no man, as I haue saide, can promise that he shall liue till to morowe; naie, there is no man sure that he shall liue till night.

In the meane season, Death suddenlie oppresseth him that deferreth, and prologeth the reformatiō of his life, as euerie daie almost we haue examples giue, yet doo not other mens harmes make vs to beware: so mightelie dooth Satan drawe on, and feede vs with a vaine hope of Gods mercie, and of a long life.

And although it neither ought, nor in deede anie waie can be denied, that the true penitent sinners at all times do finde fauor at Gods hand; and that a man neuer, no not at the point of death should despaire: yet who is so foolish, that maie haue that which is voide of all danger, and will chuse that which is ioined with great hazard euen of the soule! Therefore to be out of all doubt, let vs, while time is, thinke of amending our liues, and not deferre the same from daie to daie, especiallie because we  
are

are not sure to liue till to morowe.

Nowe concerning the mercie of God, let vs remember continuallie what *Cyprian*, in a certaine place dooth say on this wise, *As much as God is good, and mercifull, in that he is a Father: so much is he to be feared, in that he is a Iudge: so will it come to passe that the feare of Gods vengeance will reclaime vs from sinne; and the vaine hope of his mercie in too much securitie shall not deceaue and corrupt vs.*

In this vaine hope of Gods mercie, how miserabley doo those Popish Priestes deceaue themselues, who all their life time keepe concubines; and vnder the pretence of a single life, plaie the whore-masters, are neuer punished; nor yet thinke of changing their wicked manners, nor of putting their concubines quite awaie from them! Yea, notwithstanding they know well their owne filthines, and wicked life: yet blush they not daie by daie almoste, to doo the diuine seruice, to come vnto the mysticall and diuine table, vnwor-  
The obstinacie of Popish Priestes.  
 C. iij. thelie



That which  
the Auctor  
speaketh vn  
to Priests:  
he speaketh  
first vnto  
all vvhich  
doo as they  
doo.

thelie to eate the Lords breade, and to  
drinke the holic cup vnworthelie. Oh  
how horrible, yea how dangerous is it  
to liue in such state of life, wherein if  
death suddenlie should strike thee,  
thou wert vtterlie cast awaie! In vaine  
therefore doo they flatter themselues  
with hope of Gods mercie, which keep  
concubines in such sorte, and with  
hardened hartes persist in wickednes,  
neuer minding either to put awaie, and  
forsake their harlots, or to change their  
wicked liues by hartie repentance; and  
to aske forgiuenes of their lewde beha-  
uiour at Gods hand with teares and  
sighing.

But, some will saie, they aske God  
mercie oftentimes; and oftentimes  
they beseech his goodnes to forgiue  
them. For after their euening praier,  
saie they not euerie daie welnigh? *Con-  
uert vs, O Lord, and turne awaie thy  
displeasure against vs*. Yea, and in the  
ende of their Mattins too, doo they  
not saie? *Lord haue mercie vpon  
vs*. And at other times, *that God  
would*

would haue mercie on them , spare,  
and forgiue them : they praie, doo they  
not?

I heare you. But with what earnest-  
nes of minde , with what heate and  
zeale of spirite they doo so , I will not  
dispute. Be it, they praie vnto God ze-  
lousslie , earnestlic , and with a moste  
hartie affection; what then? what good  
do their praiers, vnlesse they put awaie  
their concubines , with intent neuer  
to take them againe ; and vnlesse  
they perseuere in a purpose , and  
minde , to liue chastlie euer after-  
ward ; in a studie of amending their  
life; and finallie in continuall sorow  
for their wickednesse committed?  
Now, because they doo not this , as  
their deedes plainelie show, who doub-  
teth , but either they thinke those  
things written concerning the daie of  
iudgement , to be but a fable ; or that  
they flatter themselues too too much  
with a vaine and false hope of pardon  
at Gods hande?

Praiers of  
Popish  
Priestes  
vwhat.

O horrible face of the Popish Church!

(C. iiii.) They

Compari-  
son be-  
tweene the  
Laie peo-  
ple, and  
Popish  
Priestes.

They which aswell by example, as by  
praier, should rule; gouerne, and teach  
others; euē they so behaue themselues,  
that others in them be maruelouslie of-  
fēded. Whē the Laie people come vnto  
the Lords table, with what reuerēce, as  
it is meet they should; with what feare,  
& trembling, with what zeale do they  
approche? what preparation doo they  
make before they confesse their sins, &  
desire absolution! what care do they take  
that no scruple remaine in their consci-  
ence & minde! how certainlie, & firme-  
lie doo they purpose to amende their  
manners, and to reforme their life!

Nowe what doo the Popish Priestes?  
Forsooth (as one of their owne crewe  
reporteth) they from the wicked em-  
bracement of an whore hasten vnto the  
altar, and that commonlie, vnpuni-  
shed, without blushing. They are tou-  
ched neither with a care of amending  
their liues; nor of putting awaie their  
harlots; neither conceaue they anie  
sorrow at the remembrance of sinne.  
To be brieft, in name onelie and word,  
they

they be Christians, but in deede and truth they appeare plaine *Ethnickes*. VVhat then? some may demaunde, is there no hope of saluation of such? Surelie, to speake my conscience, they, who are such, as I haue described, can haue no hope of mercie before God, forsomuch as the Auctor of the Epistle vnto the *Hebrues* dooth affirme, that *Hebr. 13,*  
*VVhoremongers and Adulterers God will* <sup>4.</sup>  
*iudge; and Paule saith, They which doo* *Gal. 5, 21.*  
*such things, shall not inherit the king-*  
*dome of God.* VVherefore if the Pa-  
 pists beleue it to be true, as it is, which  
 the Apostle hath saide, what hope can  
 they haue to be saued, abiding in such  
 filthines of life? especiallie seeing they  
 neither vnfaignedlie repent, nor will put  
 away their concubines. But if they  
 doo not beleue it to be true, then false-  
 lie doo they vsurpe the name of Chri-  
 stians, and are not to be numbred a-  
 mong the godlie: but should be to vs,  
 as our Sauour dooth saie, *As Heathen* *Matth. 18,*  
*men and Publicans.* <sup>17.</sup>

How then doo Bishops tollerate such

C.v.

vngodlie

vngodlie fellowes in their Churches? Yea & why allow they such to preach vnto the people? yea, why for many do they permit them to haue harlots? The matter is manifest; so that it cānot be denied; & so foule and abhominable, that it neither ought, nor maie be excused. And although they denie that they are altogether vngodlie, because they haue the name of God in honour: yet manifest is it that they are not godly, because they followe those things which are cleane contrarie to godlines, as *Hilarie* speket of such like. And they are namelie those, who, being not grieved at this filthines, and wicked life of their shauelings, show plainly that they abhorre the honest & *undefiled bed*, as the Apostle saith, that is; the honest and lawfull mariage of the ministers of the holie Church. Oh horrible case to heare! oh wretched & miserable state of Christian people! Come Lord Iesu, come, and helpe thy Church, which now a long space hath had those pastors vnder the popish tyrannie: which are vtterlie in a  
manner



manner destitute of all Christian faith.

They beleeue, will some saie, to haue saluation through Christ. Go to, for we will not striue much about that point, let vs thinke it be so. What? Beleeue they that, which the Apostle saith, *Whoremongers shall not inherite the kingdome of God?* They beleeue so, I thinke; neither maie we suspect the contrarie. Now forsomuch as they are of that number (for that must needes be grāted which no mā may denie) which *Paule*, or the holy spirit rather by *Paule* saith, *shall not inherit the kingdome of heauen*; howe can they promise themselves saluation through Christ? then beleeue they, both that they shalbe saued; and that whoremongers, as they are themselves, shalbe condemned. Oh immortal god, what blokishnes is this! what blindnes of hart! what darknes of minde! See they not what contrarieties they speake? For if they haue an assured trust that they shalbe saued (for that is it which we call beleeue,) thē that is false which *Paule* vnto the *Ephesians* dooth *Eph. 5, 5.* write: but if it be sin, as it is, to saie so, *Gal. 5, 21.*  
they

they can haue no faith or trust that God the Father is mercifull to them, and pleased through Christ. Then what is their beliefe? what makes them to promise to themselues saluation? what faith haue they?

*Eph. 5, 5.*

VVhat force our conclusion hath; euen a blinde man maie see, as the common saying is. For the Apostle dooth propose and affirme, that *No whore-monger shall inherite the kingdome of God*. The whole world maketh the Minor, and saith with one consent, *Popish Priestes are such*. Hereof doo the right Christians conclude, that no *Popish Priestes with their concubines, shall inherit the Kingdome of God*. All men, though they haue but meane skil in Logique, see that this conclusion followeth of the former propositions, which are manifestlie true, and granted euen of our aduersaries. For this argument is made in right moode and figure. Popish Priestes therefore with their harlots haue none hope to be saued; neither doo they belecue, as they

they falselie reporte, albeit they feine certaine vaine dreames to themselues concerning faith. But some will saie, It maie be, that they who to daie are wicked, to morowe, or when God thinkes good, may repent, and acknowledging their faults, liue the time which they haue to spend in the feare of God: and therefore we should not so quicklie despaire of anie mans saluation.

I know it well, but it appeareth how these felowes are wonte to returne vnto godlines; and how vnfeinedlie they repent. For what one of manie thousands haue you seene heretofore, which comming vnto himselfe, hath either cast off his whore, or determined neuer to haue companie with her hereafter? I speake that which is well knownen, and what we at this daie doo not onelie see with our eies: but also euen well nigh feeble with our handes, if so I maie saie. Not one of a thousand scarce, can you finde, which from his harte at anie time purposeth to amende, or to put awaie his concubine;

But

The deformatie  
of  
the Popish  
Church.

But to let these things go, how abhor-  
minable in the meane while (be it spoke  
in the feare of God), & deformed is the  
face of the popish Church; wherein the  
pastors and rulers of the christian flock,  
doo openlie to the great offence of the  
Church commit wickednes; wherein  
whoremaisters adhort vnto chastitie;  
impenitent persons vnto repentaunce;  
they who are defiled with all impuritie  
vnto holines ! And these things are  
doone, not in villages onelie : but in  
townes also and citties; nor in a fewe  
regions onelie, but in euery land beside;  
and in all places where the Pope hath  
dominion; yea the verie Bishops them-  
selues loking on, winking therat; what  
saie I, winking thereat? permitting, and  
approuing the same; who because they  
do not seuerelie punish this wickednes;  
as by their office they are bound, but as  
\* Page. 26. I saide before \* for monie permit them  
yeerelie to haue harlots, by these their  
pardons & dispenatiōs: beside that, it is  
a speciall prouocation vnto sin ( as one  
doth saie,) they emboldē thē the more  
in

in wickednes; & prick forward, & giue such the head, whom they should bridle; yea they bring it so to passe, that liuing in open wickednes, they thinke they sinne not; & so for their owne comoditie they giue them occasion obstinatelie to persist in sinne: of which, as of all their office, they shall one daie render an accompt.

What I praie you, may some demaund, should Bishops do in this case? I will tell you. They must (as the Apostle teacheth) not winke at such wickednes, much lesse allowe, and maintaine the libertie of whoredome, but first *admonish, improoue, rebuke*; afterward, if these doo no good, remoue them from their charge and gouernement of the congregatiō where they are placed; the banish them from the temples and sacraments; afterward being condemned to the pit of hel, to excommunicate the fro the companie of the godlie; & finally, as *Paule* saith, *deliuer them vnto Satā for the destructiō of the flesh, that the spirit may be saved in the daie of the Lord Iesus.*

These

The office  
of Bishops  
in punish-  
ing leuē  
Clergie  
men.



These thinges they should doo, if their minde were to execute their office vprightlie, and to be allowed before God the iudge, who will aske an account of them for all their doings. *Cheefelie and aboue all things they should shoue themselves an ensample of good workes*, as *Tit. 2, 7.* Paule admonisheth Titus, and be to them that beleue, an ensample in woord, in conuersation, in loue, in spirit, in faith, *1. Tim. 4,* and in purenesse, as he warneth Timothie.

12.

But at this daie, the Bishops for the moste parte, shoue themselves to be such, as they suffer the Clergie to be: whereby it falleth out, that what by the licence, and what through the example of Bishops: that they sinne more wilfullie, and boldly. For as one saith; That is thought to be well doone, which is doone by example.

How manifold occasions be offered vnto Popish Priestes to repent.

But forsomuch as Priestes, hauing so manie occasions to repent, and to forsake their wickednes (for they both visit such as are extreamelie sicke; and heare confessions of sinne; and comforte the troubled conscience; and absolue

solue from wickednes, and reach foorth  
the bodie of the Lord; and minister ex-  
treame vnction; and are present often-  
times, when men giue vp the ghoste:  
beside, they sing Dirges, wherein it is  
often repeated, that *that daie is a daie of  
wrath, a daie of trouble, and heauines, a  
great daie, and a verie bitter*; and often  
mention is made of the dreadful iudge-  
ment, of euerlasting damnation, and of  
the theefe repenting at the last gaspe;  
finallie, wherein request is made, that  
neither torment of death maie touch,  
nor chaine of the damned may binde:  
furthermore, they attend on the Herse,  
and followe the Corse; and with great  
ceremonies burie the dead, and commit  
the bodie to the earth: beside this, wal-  
king in the temple they oftentimes  
reade Epitaphes, and verses both writ-  
ten and grauen vpon Tombes and Se-  
pulchers; wherebie occasion is giuen  
to remember not onelie the dead: but  
also death it selfe imminent euerie  
houre, and also the last iudgement and  
tribunal seate of the Lord, to omit o-

D.j.

ther

ther things : and yet more then all this in that sacrifice of theirs , for the dead, they heare of the comming of Christ, of the resurrection at the laste daie , of the sound of the Archangell and trompet of God , and manie other such things ) yet forsomuch as by all these they cannot be brought vnto repentance , one of these two things must needes be true , that either they thinke whatsoeuer they reade in the sacred Scripture touching the iudgement to come , is but a fable , and (as Epicures do) perswade themselues that the soule dieth with the bodie; or that they flatter themselues too too much with a vaine and false hope and confidence of pardon at Gods hand.

*A remedie for this cause you shall finde  
afterward in the eleuenth  
Chapter of this booke.*

*Cap.*

## Cap. 4.

☞ A thirde cause why we  
*deferre the amendment of our life.*



Thirde cause,  
 whie wee so  
 driue of the a-  
 mēdmēt of our  
 life, as we doo,  
 is our custome  
 of sinning,  
 which nowe  
 hath almoste  
 gotten to be an other nature. For as it is  
 verie harde for a man to bridle his na-  
 ture: so the strength of custome is al-  
 moste inuincible, and therefore not vn-  
 rightlie called an other nature: Neither  
 was it ill saide of one, that those vices  
 be hardlie cut awaie, which growe vp  
 as we growe.

Custome  
 another  
 nature.

We all know how daintelie and wan-  
 tonlie parents bring vp their children,  
 euen from their cradels. They are

Ill educatio  
 on of child  
 dren.

D.ij.

vsed

vsed to delicious fare , and pleasures from their tender yeeres . They abstaine neither from foule and filthie speech , nor from wicked and blasphemous oathes; to the dishonor of God. They ruffell it out in their gorgeous apparell of diuers colours , Soldier like, with their parted brest , and their pained hose. They do all things proudlie, boldelie, impudentlie ; but nothing modestlie, and shamefastelie. They neither doo honor their parents; nor reuerence their elders, nor beare with their equals: breetelie, what they minde, they thinke they may doo . Neither shame of the world , neither feare of God can driue them from wickednes . They haue no care of religion and godlines toward God, much lesse of ciuilnes and honestie toward man.

Dutie of  
Parents.

VVhat neede manie words? Parents now a dayes by their euill behauiour so corrupt their children, that no correction can make them to be good. Whereas in deede their parte is before their children, neither to saie that which were  
filthie



filthie to be spoken; nor to commit that, which might not honestlie be doone: but rather to leade such an honest and vertuous life, that their children by them maie haue a paterne how to liue well, and by looking vpon their sayings and dooings as into a glasse, learne euen from their infancie, both what is to be doone as good, and what to be auoided, as wicked and abhominable. For who-soeuer teacheth that by outward behauiour, which he detesteth in his children; while he chides them, he accuseth himselfe of sinne and wickednes. And with what face can he rebuke his children for dooing amisse, who hath marred them himselfe, by his wicked example? with what countenance can he mislike naughtines in them, the which another as seuerelie maie rebuke in himselfe? Wherefore let parents remember, that necessarilie they are to leade an vpright, and honest conuersation; that of necessitie they are to fore-see, that no point of dishonestie, nor filthines appere in their life; & that to these ends that with more

D. iij.      auctoritie

auctoritie they may punish their children when they goe astraie, that they be not blamed for those vices, which they rebuked their childrē for; & finalie that their chiding may be to purpose, and not lightlie set by of their children, through their owne default. Hetherto belongs that of the Poet,

*How of a father canst thou take the face,  
whē thou by mo vices, dost thy self disgrace?  
& how for loosenes cast thou beat thy child,  
Thou an old man being thy self more wild?*

So dooth that in another Poet of  
*Nausistrata. Nausistrata*, who blamed her husband because he chid his sonne for being in loue, when he knew himselfe guiltie of greater wickednes. *VVith what countenance, saith she, will ye chide him?* And  
*Antemona.* which *Antemona* brought foorth in *Plautus*, *Is it meete, saith she, that a father should giue such example? Art thou not ashamed?* But let vs heare that yong man among declaimers, that accused his father of madnes; *Myriot*, saith he, *I impute to my father. I was not brought vp straightlie enough in awe, nor*  
*in*

in a well gouerned house, which might order the manners of a yong man aright, and withdraw him from vices, whereunto, in respect of his age, he is inclined. My father in a sort hath inticed me vnto riotousnes, &c.

Tobias.

So did not Tobias that godlie man loued of God, who as the storie of him dooth witnes, both instructed his sonne, euen from his infancie to feare God, and to abstaine from all wickednes; and also by his good life proposed him an example how to serue the Lord: and studied to shoue himselfe such in the sight of his sonne, as he desired his sonne should be.

In these daies when children be committed to Schoolemaisters, especiallie to be accustomed to vprightnes and honesty, and to be brought vp in godlines, good manners & learning; what is done? I am ashamed, & loth to say it; yet will I speake rather necessarilie then willingly. Scholemasters for the most part (for all be not such) what to get fauour, & to auoide the displeasure of parents, bring vp their Schollers too nicelie, and

Schoolemaisters.

Mischiefes  
that growe  
by euill  
Schoole=  
maisters.

too wantonlie, and as it were loose the  
raines of discipline; neither driuing  
them by correction from wickednes:  
nor alluring them by counsell vnto  
well dooing. They neither teach them  
Christianitie, nor instruct them in  
godlines; nor traine the vp to modestie,  
and vertue. Naie, they shewe them-  
selues neither pure and holie to their  
scholers, neither milde and affable, as  
fathers; but ouer careles and dissolute,  
as companions. Hence ariseth con-  
tempt in them of their maisters; hence  
come they headie and proude; hence  
doo they loathe all goodnes, hence  
intollerable stubbernes. What should  
I speake of their prodigious attire? of  
their vnseemelie apparell? of their iet-  
ting vp and downe with Daggers by  
their side? What should I mention their  
prodigall and riotous expences, winked  
at by their maisters? or their often, and  
well nigh dailie rioting, banqueting,  
gossiping, quaffing, plaieng, dauncing,  
reuelling all the night together? to adde  
nothing more filthie. I name that  
which

which is well knowen, and those things which are so certaine, that they cannot be denied; and so shamefull, that they may not be extused any kinde of waie.

And forsomuch as Schoolemaisters, Dutie of  
Schoole-  
maisters.  
(whose dutie were with all endeour, diligence, and seueritie, to bring downe the boldenes, to tame the wildenes, and to bridle the wantonnes of youth, both by instruction, admonition, and correction,) doo suffer the youth committed to their trust, to be corrupted, and carried headlong into all vice and wickednes: what hope is there (of their amendment) when they come vnto riper yeeres, and to mans estate? For it is vnlikelic, that either he will liue honestlie, when he is old; which ledde a wicked and filthie life, when he was yonge: or that he which was naughtie brought vp in his childe-hood; will in his man-hood be brought vnto good order. *Such a matter it is to be accustomed to a thing from tender yeeres,* as the moste excellent Poet dooth saie. And as another Tragicall Poet writeth,

*The*



*The minde easelie forgetteth not,  
VVhat long time since, it learnd & got.*

Chusing of  
Schoole=  
maisters.

Oh that cities would cōsider the waigh-  
tines of this matter, and yeeld in no wise  
neither to affection; nor to affinitie and  
kinred; nor to the cōmendation & sute  
of their familiars, in choosung Schoole-  
maisters! Surelie at euerie mans letter of  
cōmendation, a Schoolemaister should  
not be appointed: especiallie because it is  
much to the benefit of a cōmon-weale,  
to haue a godlie & learned teacher, that  
will traine vp children in religion; teach  
them ciuilitie; and endue them with li-  
berall both manners and discipline.

Liberall.  
manners  
Liberall  
knowledge

Notwithstanding, how in this pointe  
now a daies men offend, no tongue can  
expresse. For now there is no place for  
godlie and learned Schoolemaisters,  
whose honest life, commendable beha-  
uiour, and faithfulness is well knowen.  
Vnlearned Sciolies doo euerie where so  
creepe into the freendship & familiari-  
tie of mightie men, and so perswade the  
that they alone are thought to be mee-  
test (when they are as meete for that of-  
fice,

fice, as the Ass is for the harp, according to the cōmō saying) to gouern Scholes, and to bring vp children. And for their doct̃rin it is such as no wise mā wil giue a straw, or a burnt thred therefore: their ignorāce is verie grose, notwithstanding they can hide the same maruelous cunninglie. And for that in respect of their ignorāce & rudenes they carie none auctoritie, the which a learned mā doth easelie attaine; they lose the raines of discipline to much, & mar yong minds with their cokring, that youth may the more willinglie chuse thē for their teachers.

But, that I may returne to my purpose, seeing that parents thēselues, with teachers, & maisters do nussell yong children in wickednes, giue thē the head to do what they list; and haue no care at all of gouerning, & restraining their desires: what maruel, if hardlie, or not at all they can leaue those vices in their old age, whereunto they were accustomed in their youth! custome so cometh to a nature. And although, when the daie of iudgement comes into  
their

their minde, they thinke of repentance! yet custome hath so marred them, that, whether it be vnwillinglie or against their knowledge: they fall euer more vnto worser wickednes, and like fooles neuer cease to prolong their amendment more and more. Now what good members of a Common-weale shall we thinke they will prooue in their old age, which in their youth are so corrupted, through their parentes meanes; and so ill brought vp, through their maisters negligence?

**Fruite of ill  
education.**

For whence come so manie adulterers now a daies? so many corrupters of maidēs; so many ruffins; so many bawds; so manie vnthrifts and prodigall cousins; whence are there so many dicers; & such a number of most wicked cittizens? but euen from this fountaine, as it were of vngodlie and euill education of children? For they had neede of a purgation which laie the vices of this age vpon the Gospell. It is not the Gospell which causeth such wickednes; it is wanton and ill bringing vp, it is negligent

gent & carelesse magistrates: that I saie nothing of higher Princes, which must beare the blame. They who are in auctoritie should most seuerelie punish and correct sinne, not winke thereat.

Magistrates  
office.

If the *Iulian* lawe of adulterers, which with death punissheth adulterie, and violaters of marriage; neither suffereth

Punish-  
ment of  
adulterie.

the wickednes of whoredome to goe

vnpunished: if I saie, this lawe were a-

Punish-  
ment of  
open offend-  
ers.

gainestablished; and if they which abuse the name of God, and speue out blasphemie against his holines, and swear by the crosse, by the woundes, and blood of Christ; which when godlie Sermons are making, be quaffing; plaieng; gadding idlie vp and downe; which obaie not their parents, nor giue them due honor, which are mankillers, and murtherers, and theeues, dicers, rauishers, church-robbers, and Vsurers; if iuglers, coseners, dronkards, gluttons, and prodigall vnthrifts, if ill speakers, backbiters, braulers, forsworne persons, idle talkers, and liers; finallie, if they which are apparentlie wicked, were not wincked

wincked at, but seuerelie punished, neither would there be such large scope for vice and wickednes; nor all men should crie out as they doo now, of the loosenes of this world.

Let euerie magistrate therefore thinke vpon his office, and perswade himselfe, that when Christ shall returne to iudge the world, he must yeeld an accompt; and learne of *Paule*, that *he beareth not the sword for naught. For he is the minister of God, to take vengeance on them that doo euill*, as the same *Paule* writeth vnto the *Romaines*. And for so much as *Paule* dooth witnesse, that *the Lawe is not giuen to a righteous man, but to the laweles and disobedient, to the vngodlie, and to sinners, to the unholie, and to the prophane, to murtherers of father and mothers, to manslaiers, to whoremongers, to buggerers, to manstealers, to liars, and to the periured*; and because in his office the magistrate is a minister of the lawe, doubtles he cannot be negligent, or slacke and dissolute in punishing, without great sinne.

Where-



VVherefore such as beare authoritie, and rule in the Common-weale must remember, that loosenes of behauiour, and wildenes must be tamed, and bridled by euerie good meanes, and that mē must be terrified from vice and wickednes, from naughtines, and from all deceit, and deadlie and hainous crimes through the feare of punishmēt. Vnles they do so, they make themselues guilty of horrible sinnes, and shall aunswer for the faults of others. For, as the Poet saith :

*He that may restraine wickednes & wil not,  
Dooth vwill men to sinne, and spare not.*

I am afraide the seuerenes of *Eth-*  
*nicks* in punishing sinne, and cutting  
 off malefactors, wil be a witnes against  
 our negligence and slothfulnes in that  
 point, at the daie of iudgement. They  
 had their punishments appointed by  
 lawes for offenders; there lacked no cō-  
 missioners to cite them vnto iudge-  
 ment; they had examiners and iudges;  
 finallie,

Pagans  
 more se-  
 uere in pun-  
 nishing sin,  
 then Chris-  
 tians.

finallie, they had executioners, which with all seueritie punished wickednes . And so by that meanes wilde heads were enforced to abstaine from ill dooing; to bridle desires; to tame their concupiscence ; and not to rush headlong into all wickednes , euen through the feare of punishment . But now a verie blinde man (as the saying is) may see , how outward and ciuile ordering of manners is decaied, by reason of impunitie , and libertie which is granted, in that such as are in auctoritie, doo either negligentlie forgiue all , or not seuerelie enough punish malefactors. None correct whoremongers , and deflowers of maidens, no nor adulterers, and other more hainous offenders , so greuousslie as they should; none punish either disobeiers of parents; or despisers of their superiors; or backbiters of their lawfull Magistrates; None repress of apparell, either the prodigalitie for cost; or the pride for color, & finenes ; or the lightnes for varietie; or the impudencie for the monstrous new facions:  
None

None doo forbid that infinite expences  
vpon banquets; pompous & princelike  
feasting; outragious quaffing; conten-  
tious drinking; nor continuall sitting  
at bellie cheere; none doo appoint pu-  
nishment for dicers; vsurers; ingrossers;  
forestallers; back-biters; nor for such as  
for-sweare them selues; nor for cursers;  
nor yet for blasphemers. I saie nothing  
neither of those common Stewes in  
manie townes; nor of the libertie  
which popish Priestes haue to keepe  
whores; nor of the unpunishment of  
all sinnes for monie, where the Pope  
hath to doo.

It is the part therefore of all in aucto-  
ritie to meete with these mischiefes;  
and without delaie to punish offen-  
ders, that others maie take heede. For  
in correcting they must haue regarde  
vnto these three things, either to a-  
mend him whom they punish; or to  
make others to beware of committing  
the like wickednes, by his punishment;  
or finallie, that such as are well giuen  
maie liue the more safelie, the wicked  
being

What cor-  
rection or  
discipline  
is vsed.

E.j.

being

being cut off.

Little good hetherto hath beene doone by lawes; therefore the matter must be gon about another waie, to haue the better successe. For, as the *Apostle* saith, *the Magistrate beareth not the sword for nought*. Let him then, when occasion serues, drawe out the same, let him strike therewith to the cutting away of sinne, and let him haue a care that he be not blamed for negligence in that behalfe, that in respect of discipline we be not worse than the verie *Ethnickes*, nor giue occasion to the enemies of Christianitie to thinke ill (as they doo) of the Gospell, and of our profession, because of our life and ill behauiour. For what? Can the *Turkes* belecue that religiō to be good whose professors they see with their eies to be of all men the most wicked, and prophane? They will obiekt, and cast in our teeth so manie whore-masters; so manie ruffins and spend-thrifts; so manie dronkards; so manie adulterers; so manie *Epicures*; that we maie be

be ashamed to heare so much. They will inueigh against our wickednes, they will laie in our dish luxuriousnes; they wil tel vs of our lecherie. And thus for our behauour sake, both religion it selfe, and Gods word is ill spoken of; & as *Paule* saith, *The name of God is blasphemed among the Gentiles through vs.*

And although, to iudge rightlie hereof, in euerie age there hath beene riotousnes; sumptuous feasting; costlie dinners and suppers; surfetting; drunkennes, whoredome, adulterie, oppression, iniurie, neglecting of well dooing, and other such wickednes, which euery man in his time hath found fault withall, as *Seneca* doth saie, and no age that hath beene voide of sinne: yet loosenes of life, neglect of order and discipline, outrageous wickednes, hath in this our age so encreased, and got strength: that it appeareth euen *Atheisme* and *Epicurisme* hath inuaded the life of man, and as it were beareth dominion among Christians; lawes take no force, lust ruleth altogether.

VVickednes neuer at such ripenes.

E.ij.

For



For these euils therefore it were the parte of magistrates bothe spirituall, and temporall, to finde some remedie, as they whom God hath exalted, and preferred by strength and honor,

*Both for to rule the publique weale,  
And subiects keepe in awe:  
And for to watch both night and daie,  
That each line vnder lawe.*

That with all studie and seueritie, they cut off wickednes; and both cherish and defend the good, and through the feare of punishmēt terrifie the bad, and make them not onelie to fauour religion, but also to aduaunce the same by their well dooing.

I saie therefore once againe, let magistrates remember their duties: and what wickednes they cannot vtterlie supplant, let them punish; and though they are not able to make men good (which belongeth vnto God alone:) yet endeuor they withall industrie that we come not againe vnto *Paganisme*,  
and

and prooue worle than *Ethnickes*. Aboue all they should enact and looke that parents bring vp their children in the feare of God, and from their youth teach them godlines, and good manners.

And forsomuch as the well bringing vp of children is much to the behoofe of a Common-weale, for there-vpon consisteth the safetie of Citties, magistrates must haue a speciall care hereof, and see that parents doo their dutie in bringing vp their children aright vnder correction. If this were doone, wickednes would not take such roote, as hetherto it hath: which otherwise by no lawes can be auoied. And whereas the lawes doo punish wickednes, and ill factes alreadie committed, and good education keepeth a man from dooing anie thing woorthie punishment; againe, forsomuch as lawes reforme what is doone amisse, but education quite remooueth the same; it plainlie appeareth, that this dooth more good to the Common-weale, than lawes do.

Comparis  
son be=  
tweene  
lawes and  
good edu=  
cation.

E.iii.

That

That I adde not, how they which haue naughtelic beene brought vp, doo afterward cast off all feare, and reucrence to lawes, wherebie punishments are appointed to transgressors.

The chee=  
fest care of  
Magistrates

And therefore it hath beene the chee-  
fest studie of wise gouernors, not with  
what punishment they might afflict  
the wicked and transgressors; but how  
to bring it to passe, that their Subiects  
maie commit nothing woorthie cor-  
rection. And because they trusted it  
would be accomplished through the  
good education of children from their  
youth, either by their Parents, Mai-  
sters, or Tutors, they tooke no small  
care about this point.

But from this digression now re-  
turne we vnto our purpose.

*VVith this Chapter compare the twelſe  
Chapter of this booke.*

*Cap.*

## Cap. 5.

¶ The fourth cause whie  
men are loath to repent.



Fourth cause *Prosperitie.*  
of procrastina-  
ting the refor-  
mation of our  
wicked life, is  
wealth & pros-  
peritie. For it  
maketh men  
dronke often-

times with sweete fortune as it were,  
and so secure, that seldom they thinke  
of God, much lesse of amending their  
liues. Therefore was it well saide of an  
ancient wrighter : *Of prosperitie* *Prosperitie*  
*springeth prodigalitie ; and of prodi-* *mother of*  
*galitie, as all other vices, so especial-* *Securitie.*  
*lie impietie against God . And Seneca*  
affirmeth that mens mindes are luld  
a sleepe with too much felicitie, as  
it were with a continuall dronkennes.

E.iiii.

Hether-

Hetherto pertaineth that of *Paule* vnto  
*1 Tim. 6, 17* *Timothie*, where he willeth him to  
*Charge them that are rich in this world,*  
*that they be not high minded, and that*  
*they trust not in uncertaine riches, but*  
*18. in the liuing God, that they doo good, and*  
*be rich in good woorkes, &c.* And if true  
 it be which *Publius* saide: *Fortune*  
*makes him extreame* foolish, whom she  
*fauoureth*: then it appeareth euidentlie,  
 how prosperitie dooth not onelie make  
 men secure, but is the mother of all  
 wickednes. For hence it is, that we per-  
 ceauce not the wrath of God against  
 sinne, which we ought continuallie to  
 feare; hence dooth drowsines so oc-  
 cupie our mindes, that we neither  
 dread the vengeance of God, nor think  
 that we shall either die, or appere before  
 the iudgement seate of Christ.

Example of  
 extreme se-  
 curitie.

Our Sauior in the Gospell after *Luke*,  
 dooth by an elegant similitude paint  
 foorth as it were this securitie of wel-  
 thie men; where that rich man, whose  
 ground had brought foorth fruits plen-  
 teouslie, neuer thought of amending  
 his



his life, nor of repentaunce, nor yet of helping the poore; but fixing his cogitations vpon building greater barnes, and of gathering his fruites into them, thought thus with himselfe: *I will gather all my fruites, and heape my goods together, and I will saie to my soule; Soule, thou hast much goods laide vp for manie yeeres, liue at ease, eate, drinke, and take thy pastime.* But, in this securitie, and opinion of continuall felicitie, which the churle conceaued in his minde, what saith God at the length? Euen thus he saith, *O foole, this night will they fetch awaie thy soule from thee.* Luk. 12, 18  
19.  
20.

Thus you plainlie see, how the riche man, while he dreameth of a secure and quiet life, of dnyning, and supping, and faring deliciousslie, & liuing delicatelie, while he thinketh all was well, *Sudden destruction came vpon him*, as Paule dooth saie. Therefore the holie Scripture biddeth vs to *Watch continuallie*, and euermore to be readie against the comming of the Lord. A goodlie admonition, did we set therebie. But as  
it

it fell out in the time of *Noe*, *VVhen as they did eate & drinke, marrie and were married, so vpon the sudden were taken all awaie by the flood.* And as they all suddenlie were destroied with fire from heauen, when *Lot* was departed from among the *Sodomits*: so euerie mans last daie of life commeth vpon him vnawares, when he looketh not therefore.

When *S. Iames* would driue awaie this securitie from rich and fortunate men, what saith he? *Go to now yee rich men,* saith he, *weepe and howle, for your miseries that shall come vpon you. Your riches are corrupt, and your garments are*  
 2. *moth-eaten. Your golde and siluer is*  
 3. *cankred. Yee haue liued in pleasure on*  
 5. *the earth, and in wantonnes. Yee haue nourished your harts, as in a daie of slaughter.*

*Luk. 16, 19* Here call into thy minde that rich man in the Gospell, who after his delight in wearing *purple, and fine linen, and in faring well and delicatelie euerie daie,* being dead, is now in hell tormented.

ted. For wealth, pleasure, and ouer-  
much prosperitie would not suffer  
him to thinke of amending his life.

Hetherto maketh that of our Sau-  
iour in *Matthewe*: *A rich man shall  
hardlie enter into the kingdome of hea-  
uen: and, It is easier for a camell to goe  
through the eye of a needle, then for a  
rich man to enter into the kingdome of  
God.* Our Sauour, as *Marke* recordeth,  
expounding the same, dooth saie,  
*Children, how hard is it for them that  
trust in riches, to enter into the king-  
dome of God!* It maketh also to this pur-  
pose, that Christ calleth riches and  
pleasure of this life, *thornes, which  
choake the seede of the worde, and make  
it vnfrutefull.*

This then is the cause, why God  
sometime sendeth aduersitie, and, as he  
saith, chafteneth whom he loueth,  
namelie that they maie shake off secu-  
ritie, and both be stirred vp to feare and  
call vpon God, whom oftentimes in  
prosperitie they forget; & be also com-  
pelled to confesse their sinne, to repent,  
and

vvhy God  
sendeth af-  
fliction.  
*Heb. 12, 6*

and to thirste after heauenlie thinges, despising earthlie. For in them which haue the world at will, there dooth raigne a maruelous securitie, which is nombred among the deadlie offences; and their mindes be inuaded with sloth and carelesnes, and with a certaine nummednes and sencelesnes, whereby they neglect heauenly things; finallie idlenes, faintnes, rechlesnes, vnwildenes sleepines, and if you will haue it so, (for by all these names I see I cannot sufficientlie expresse what I thinke) drowfines taketh them in such sorte, that they haue no minde to doo well, nor to liue honestlie. Such is the greatnes of this vice.

The Scripture also sheweth, that prosperitie maketh men not onelie secure, but blinde also, and vngodlie manic-times: which made *Moses* to saie: *VVhen he waxed fat, he spurned with his heele: thou art fat, thou art grose, thou art laden with fatnes: therefore he forsooke God that made him, and regarded not the strong God of his saluation. They prouoked*

*prouoked him with straunge gods*, and so  
foorth. This made *Dauid*, hauing ouer-  
come his enemies on all sides, when he  
was quiet, and thought all things well,  
not onlie to fall into adulterie: but also  
to defile himselfe with the murder of  
an innocent man. And he, who in the  
persecution of *Saule* behaued himselfe  
well, in prosperitie prooued wicked.  
So greatlie hath he to looke that he fall  
not, which thinketh he dooth stande.  
Yea after he had committed those  
sinnes, how secure was he for a long  
space? For, though there hung no  
daunger ouer his head, forsomuch as  
God is mercifull, he went as well as the  
best vnto the tabernacle, he kept the  
Sabaoth and other holie daies; he was  
at sacrifices making, and offered giftes;  
to be breefe, his minde was without  
care. But, when God by the Prophet  
*Nathan* denounced vengeance, and pu-  
nishment, and stroke him with feare  
and terror, then at the length comming  
againe vnto himselfe, he considereth  
what he had committed, and waieth  
the

State of  
Dauid a se-  
cure sinner.

State of  
Dauid a  
penitent  
person.



the greuousnes of the sinne, and therefore conceaueth much sorowe through the remembraunce thereof, and plaine-  
lie confesseth his offence, and humb-  
lie craueth pardon of God, and desireth to  
be washed from his sinne, to be clen-  
sed from his wickednes, to haue the filth  
of his vncleanes wiped awaie: yea, he  
neither refuseth reuengement, which  
God had threatened; nor praeth to  
escape the punishment, which he had  
deserued.

Would to God the like securitie were  
not in vs, who for the moste parte liue  
so without care, as if all were well; we  
neither confesse our sinnes, nor yet  
feare the sharpe iudgement, and heauie  
hande of God against wickednes. So  
farre be we, *from weeping so abundant-  
lie, as we haue greuouslie transgressed,*  
as that holie Martyr of Christ Cyprian  
dooth saie.

But to returne vnto our matter, and  
to conclude in fewe words: No man  
can be saued, but they whose sinnes be  
forgiuen. And no mans sinnes be for-  
giuen,

giuen, except he aske forgiuenesse. No man dooth aske forgiuenes, but he who desireth to come in'o Gods fauor againe. And no man desireth that from his hart, vnlesse he be touched with a sense and feeling of his wickednes. And no man is sorie for his wickednesse, but he that confesseth them, and perceaueth the wrath of God against sinne. But this dooth not a secure man, for he is touched with no care of his saluation. Hee to whom all things fall out prosperously, & is (as he saith) drunken with sweete fortune, is such a person. Therefore it is euident, that wealth and prosperitie is a cause, that men haue no care of amending their manners.

*A remedie for this cause reade afterward in the thirteenth Chapter of this booke.*

Cap.

## Cap. 6.

☞ A fift cause why man  
will not repent.



Fift cause of  
deferring the  
amending of  
our manner  
from day vnto  
daie , is hope  
to liue long.  
For, although  
none , no not

the yong man is assured, as he in *Cicero*  
saith, that he shall liue vntill night: yet  
there is none so old , but he thinketh  
he may liue one yeere mo . The *Poet*  
bringeth out an old man , exclaiming  
on this wise : *Can ye wish me, beeing an  
old man 65. yeeres of age, in mine old  
daies to become a married man , and to  
take an old doting woman to wife?*

But now in these daies men well  
nigh

nigh eightie yeeres of age doo marrie yong girles scarce fifteene yeeres old. So that they are of opinion that they may liue as long as lustie yong men, as it plainlie appeareth.

Some perhaps will thinke it follie and madnes for old men to become wooers: neither will we reason for, or against them: this onelie I note, that such as at that age take virgins to wiues, notwithstanding they are old & dote, yet are they lead with a vaine hope of vndoubted long life. So that this hope is the cause, why no man well nigh will earnestlie thinke either of amendment, or of an accompt to be giuen vnto the hiest iudge of his life spent.

Euerie man deferreth, and, as much as in him lieth, puts off so profitable and necessarie a matter. I am afraide the verie *Heathen* hereafter in the last iudgement will laie in our dish, this extreame negligence, in that either at no time, or not earnestlie enough, we thinke of reforming our manners, and

F.i. amen-

amending our life . VWhereas many  
Heathen vsed continually, before they  
gaue them-selues to sleepe at night , to  
waigh with them-selues , according to  
*Pythagoras* precept , what thing they  
had done, either well or ill. VWhich  
thing, *Virgil* , speaking of a good and  
wise man, expressed on this wise :

*He dooth not turne his eies to take,  
the sweete and wished sleepe:  
Till what he did the daie before,  
he waies with motions deepe  
Of minde : what did I pretermitt ?  
what did I in due time  
Thinke he? what not? vnseemelie this  
vnwiselie that same crime  
VVhie haue I done? what ouer slipt?  
in fonde opinion  
Haue I stooode? or helpt the poore,  
and wisht my deede vndone?  
Or would I ought, which I should not?  
whie, wretch, did I delight  
In gaine, more then in godlines?  
by worde, or eke by sight,  
Haue I offended anie man?  
vvhy to my nature vaine*

*Deo*



*Doo I obeie? and reasons lore*

*vwhy doo I so disdaine?*

*Thus pondring all things in his minde,  
from morning untill night,*

*VVhich he hathsaide or done forthwith  
he taketh much delight*

*Of doing well; and praiseth all  
vvhich vnto vertue tend:*

*But vvhath he vvinlie saide or did,  
doth much his minde offend.*

*Seneca likewise speaketh somewhat concerning this custome, which I can not chuse but mention. He therefore in a certaine piace, speaking of calling the minde euerie day vnto an accompt, saith as followeth: It was Sextius Sextius. woont euerie night when he went vnto bed, to aske his mind, VVhat vice of thine hast thou reformed? vvhath temptation hast thou resisted? wherein art thou the better? And straightway; VVhat goodlier thing the after this forme to examine the whole daie? Oh how quiet, how sound, and how free is the sleepe vvhich followeth after the examination of mans time spent!*

*F.ii.*

*when*

Seneca.

when the minde is either commended for dooing well; or warned to beware of wickednes, and man wilbe his owne watchman, and like a seuerer Censor, bring his owne life into question? This power doo I vse, and debate the matter with my selfe from daie to daie. VVhen the candle is out, I fast the whole daie, and measure all my deedes and sayings. I neither doo hide anie thing from my selfe, nor ouer-passe anie thing in silence. VVhy should I feare anie of my faults, sith I may saie, looke you doo so no more, for this time I forgiue thee. At such a disputation you were too fierce, doo not hencefoorth encounter with the vnskilfull. You looke of such a man too boldlie, and therebie you did not amend him, but offend him. Looke hereafter, not onlie that what you speake be true, but also that whome you doo rebuke, will patientlie heare the trueth when it is tolde him. This and much mo thinges to this purpose speaketh Seneca, which would to God we would fixe in our mindes, and followe: yea, and acquaint our children with this godlie custome. For  
did

did we so doubtles, either I am much deceaued, or we should studie to liue more aunswerable to our Christian profession, than we doo.

But what doo we knowe? we feast merrelie together, we furnishe our boordes with most daintie dishes: yea, we spend not the daie onlie in quaffing, but the whole night also in riotousnes; (and what horrible vices of all sortes tend vpon that kinde of life, we all knowe) and before willinglie we giue ouer, drinke ouercommeth vs, and so we goe drunke to bed (what saie I we go?) naie, manie times, because we can neither stand stedelie, nor go but totteringlie, we are lead: and manie times plucked from the boord, and laide in bed, where we lie buried as in a graue, (for I can not otherwise better expresse the same) ouerwhelmed with wine, and sleepe, and this is a dailie custome. Scarce once in a yeere, doo we enter into an accoumpt with our selues of our life mispent, and aske mercie for our offences; sildome it is that we purpose

to come againe into Gods fauor. And when we doo so, litle too we minde to continue in those things which we haue set downe : so farre be we from examining our consciences before we go to rest, and from considering how we ought to liue, or with sobs & teares, and striking our breasts, prostrate vpon the ground, from asking forgiuenes of the Lord; from vowing a new life, and from endeuoring to abide and persist in that minde and purpose to liue well.

Yet for all this we are not afraide, in such a cursed state of life to sleepe, and to snort too in securitie; wherein if sudden death should strike vs (as no man is sure that he shall rise in the morning, when he goeth vnto bed) we are vtterlie damned, and cast awaie. But litle doo we thinke of these things, so greatlie doo we flatter our selues, through a vaine hope of longer life. Now for so much as commonlie we see, many are deceaued through such hope; how childish be we, naie, how mad

mad rather, which thinke our selues,  
by a speciall priuiledge, exempted from  
the number of such?

*Reade the foureteenth Chapter of this  
booke, for the remedie against  
this cause.*

## Cap. 7.

¶ A sixt cause which alie-  
*nateth mens mindes from repentance.*



Here is an o-  
ther cause,  
whie manie,  
vnder the do-  
minion of the  
Pope, especi-  
allie, such as  
are welthie &  
rich, doo put off their amendement  
from daie to daie. And that is not onlie  
the trust of remission of their sinnes,  
which they receaue by the Popes Bulls,  
and Pardons; but also a vaine and false

Popes Bulls.  
Pardons.

F.iiij. hope



hope of deliuerance from the paines of Purgatorie, by annuarie sacrifices, & masses, and by the praiers of Monks and Friers; as also by the almes and good deedes of their friendes aliue, as by fasting, praying, watching, wandering in Pilgrimage, and such like. For some not onlie affirme, that the Popes pardons are of power to obtaine forgiveness of sinne; and are not ashamed to stand in it, that moneie is no sooner throwne into their offering basen, but forthwith a soule flieth out of purgatorie into heauen: but also are perswaded, that by other folkes merites and workes, the dead are holpen, which thing *Hillarie* writing vpon *Matthew*, doth denie. And *Hierome* agreeing with him, as euen in the Canon lawe he is cited, saith: *In this present world we maie helpe each other, either by praiers or counsell: but when we shall appeare before the iudgement seate of Christ, he affirmeth that euerie man must beare his owne burthen. To be short, as death it selfe findeth a man, so God iudgeth him.*

What

VVhat an horrible securitie is it therefore, to liue in sinne and wickednes, and neuer to thinke thereof! were they touched with any care of their saluation, they doubtles would obserue some meane in sinning, and leuermore thinke of the last daie of their life. As, to open my minde by particulers, he which beareth hatred against his neighbour, would be reconciled, according to the cōmaundement in the Gospel; *VVhoremongers, and adulterers*, would remember that *God will iudge them*, as the Author of the Epistle to the *Hebrues* doth saie; *Murderers; and sorcerers, and all liers*, would neuer forget, *how their part is in the lake, which burneth with fire and brimstone*, as *Iohn* in the Reuelation writeth; *Couetous persons, drunkardes, and railers*, would beare continuallie in remembrance, that *they shall not inherite the kingdome of God*, as *Paule* writing not onlie vnto the *Corinthians*, but also vnto the *Ephesians*, dooth testifie; Rich men would be sure to haue in minde, that our sauour saith,

saith, *How hard a thing is it for them that trust in riches, to enter into the kingdom of God?* Finallie, each of vs would be mindfull of that *eueralsting and vnquenchable fire*, which Christ in the Gospel threateneth to the wicked, and their fellowe-sinners; and euerie man for his part would feare those wordes vnto the foolish virgins, *I know ye not*; those also vnto that idle seruaunt, *Cast that vnprofitable seruaunt into vtter darknes: there shalbe weeping and gnashing of teeth*; and those too, of him which lacked the wedding garment, *Binde him hand & foote; take him awaie, and cast him into vtter darknes*; and to be brieft, that vnto the wicked, *Depart from me ye cursed into eueralsting fire*.

Oh too too obstinate are they whom these thinges doo not moue; plainlie *Epicures*, which belecue them not; extremelie wicked, which cōtemne them; verie mad men, and vnmindfull of saluation, which regard them not. Such are they, which by purchased pardons, doo thinke they haue got libertie,

tie , and freedome to commit wickednes , and through this vaine perswasion driue off to amend from daie to daie.

An other cause of deferring and prolonging repentaunce is, for that manie are perswaded, if they maie worship *S. Barbara*, they shall neuer die vnpenitent, and without receiuing the holie Communion. For this superstition of the worshipping of *Barbara*, hath possessed the mindes of all worldlinges, where the Pope hath to doo. And therefore a fast is consecrated to her euerie yeere to be kept : and Painters haue set her forth in the likenes of one holding a cup, and holie bread in her hand.

*S. Barbara.*

Furthermore, manie haue a great care, and long a fore doo prouide, that when the houre of their death shall approche, they may be adopted into Saint *Francis* familie, and buried when they are dead, in the habit of a *Franciscane*. For this opinion is rooted in all their mindes, that the diuel hath no power vpon them, which can attaine thereunto:

*S. Francis.*

ro : inasmuch as the Monkes doo impart vpon them, together with their habit, all the merites and good workes of their whole order, as namely Masses, Church seruice, praiers, preachinges, meditations, fastinges, abstinence, vigils, pilgrimages, and such like. For Monkes hereby, leauing alwaies that which is sufficient vnto saluation, if any thing happelie doo remaine, and be superfluous, as lightlie there is, that they communicate with other, not *Gratis*, but for moneie. So that, as I haue saide, this also is a cause, why men, that haue bought the good deeds of Monkes, and the communion of godlie merites, at no time doo thinke of amending their life.

But in this place it is needeles to re-  
fell, either this manifest error of popish  
pardons; or the doting superstition of  
worshipping Saints; or this wicked o-  
pinion which manie haue of commu-  
cating merites; especiallie, because  
both others haue done it before now,  
& we also in many places ere this, haue  
often.



oftentimes confuted them.

*A remedie for this cauſe, reade after-  
ward in the fifteenth Chapter.*

## Cap. 8.

¶ Of other like principall  
*cauſes whie we repent not.*



Hus you haue  
as I thinke, the  
chiefest cauſes  
whie we neg-  
lect, and pro-  
long the amēd-  
ment of our  
life. There be  
also other cauſes hereof, but they are  
inferior cauſes, as vſuall liuing, compa-  
nie, and dealing with the vngodlie and  
wicked, which are touched with no  
feare of God, much leſſe doo purſue  
godlines, or liue purelie and innocent-  
lie. They who haue any care of their  
ſalua-  
VVicked  
companie.

saluatiō, must with all endeuer auoide the companie, and familiaritie of such men. For, trulie was it saide, *Ill wordes corrupt good manners.* And an auncient Greeke writer saith, *In liuing with the wicked, thou wilt proue wicked.*

Here I would haue Parentes to remember, that they are to vse great diligence, in keeping their children from the companie, and familiaritie of the wicked; and in marking what youth, & of what conuersation they be, which are ioined to them in much familiaritie, or that liue together with them; or finallie, which doo seeke their companie. For such is a man, for the most part, as is the companie which he vseth. And surelie, well was it saide of one, *He that toucheth pitch, shalbe defiled with it.*

But heare what an aduersarie of ours doth saie: *VVe take our manners from such as we companie withall. And as some diseases come to the bodie, and infect them which touch it: so the vices of the minde pollute them which are next.* The  
dron-

*dronkard draweth his familiars vnto the loue of wine. The companie of lasciuious, doo effeminate euen the strongest man. Couetousnes spueth foorth her poison vpon her companie. Such is the force of vertue, and of the vertuous on the other side: and so foorth.*

He therefore that desireth to liue godlie, holilie, and to keepe him selfe pure, and whole from all infection of wickednes, which euerie Christian should desire to doo, must flie and auoide the companie of the wicked. For they which addict them-selues wholie to keepe companie with such, and abide with them from daie to daie, making merrie, feasting, eating and drinking together continuallie; they sildome or neuer will thinke of amending their life, neither can they be driuen easilie from their pleasaunt fellowship.

So that although they frequēt godlie Sermōs, are admonished by good-men in authoritie, yea, and them-selues too, through

through the feare of Gods indignation, doo desire to reforme their manners, and that earnestlie : yet, I knowe not how, they driue off from daie to daie, and can neither vnfeinedlie repent, nor at any time come home againe. In the meane while, when they litle thinke thereof, sudden death many times striketh them vnawares. For, as euerie man is sure to die : so the houre of death is vncertaine. And therefore we are willed in the scripture to watch, and to be readie against the last daie of life. Hetherto maketh that of our Sauour in *Luke*, where he saith, *Be yee prepared therefore : for the sonne of man will come in an houre, when yee thinke not.*

*Luke. 14.*  
40.

*Reade the sixteenth Chapter of  
this booke.*

*Cap.*

## Cap. 9.

¶ Another cause of de-  
ferring repentaunce.



Here is another cause, why many of the common people do prolong and deferre the correctiō of their life. For there be some, and those verie zelous too, for we maie not thinke otherwise, yet not circumspect enough in this point, which in their Sermons laie open the mercie of God, the remission of sinnes, and such other thinges tending vnto our redemptiō, they vrge full zelouslie: but of newnes of life in Christ, of holines, and quickening of the holie spirit, they speake either nothing at all, or verie litle. For, according to the doctrine of *Paul*, he that

G j.      would



would be counted a Christiā, must *die to sinne, liue to righteousness, cast off the olde man vwith all his vvorkes, and put on the newe,* and so walke, liue, & proue worthy the Gospel of Christ.

Againe, God giueth the holie spirit to such as beleue and call vpon him, which maie raise new motions in the heart, and as it were regenerate the will of man, and driue him vnto all duties of godlines, and to all vertues seemelie for a Christian; and finallie, to a life aunswerable and agreeing to the profession of the Gospel. Of which we haue spoken at large in an other place.

Oh how much are the mindes of simple people offended by these and such like speeches! Bethou, saie they, an adulterer, a fornicator, a couetous person, or defiled with any other vice or wickednes; beleue onlie, and thou shalt be saued. As for the lawe, thou needest not feare it: for Christ hath fulfilled the lawe, and satisfied for the sinnes of mankinde. These wordes without peraduenture, doo much offend

send the eares of the godlie, and open a gap to the committing of wickednes, and are a cause that men doo not think of amending their manners, but perseuere obstinatelie in vice and wickednes; yea, and to saie the truth, animate such as are ill bent vnto all impietie, and, as I maie saie, cut off all occasion of repentance.

How much better did *Paule*, who, as *Preaching of Paule.*  
*Luke* in the *Actes* recordeth, did not on-ly preach vnto *Felix*, and to *Drusilla* his wife, the faith which is in Christ; but disputed also of righteousness, and temperance, and of the iudgement to come, in so much that *Felix* trembled therat. Yea, and the same *Paule* againe in the *Actes* witnesleth, how that he shewed vnto the Gentiles, not onlie that they should repent, and turne to God; but ouer and besides, doo vworkes vwortheie amendment of life.

Thus you haue the causes in a manner, why we are wont to prolong, and deferre the correction of our life. Now doo we purpose to shew what remedie

maie be found for this mischiefe, all be  
in part we haue it alreadie.

*The seuenteenth Chapter of this booke, is  
to be read for remedie of this cause.*

## *Cap. 10.*

¶ **A remedie against in-  
credulitie, which is the first cause why  
man doth not repent. Of which  
afore Chapter second.**



Gainst this in-  
credulity ther-  
fore of ours,  
cōcerning the  
iudgement to  
come, the  
paines of the  
wicked, and  
immortall happines of the godlie, the  
authoritie of God our Lord and saui-  
our Christ (vnles we had rather to be  
counted, than in deede be Christians)  
will preuaile out of doubt, if we re-  
member,

member, and set, as it were, before the  
eies of our minde, those sayings which  
are contained in the holie scripture cō-  
cerning this matter. As that is (of many  
to recite a few) in the ~~Epistle~~ after *Iohn*  
*The houre shall come*, saith he, *in the which*  
*all that are in the graues shall heare his*  
*voice*. *And they shall come foorth that*  
*haue done good, vnto the resurrection of*  
*life: but they that haue done euill, vnto the*  
*resurrection of condemnation, &c.* A-  
gaine he saith, *This is the will of him that*  
*sent me; that euerie one which hath the*  
*Sonne, and beleeueth in him, shall haue e-*  
*uerlasting life: and I will raise him up at*  
*the last daie.* Furthermore, in the Gos-  
pel after *Matthew*, speaking of the last  
iudgement, among other thinges, our  
sauour telleth of the sentence he will  
pronounce vpon the godlie on this wise:  
*Come ye blessed of my Father, inherit yee*  
*the kingdome prepared for you from the*  
*foundation of the world.* And on the o-  
ther side of the wicked, he saith; *Depart*  
*from me yee cursed into everlasting fire,*  
*which is prepared for the Diuell and his*

G.iii.

An-

c. 5. 29

c. 25. 34

*Angels. And a litle after: And they shall goe into euerlasting paine, and the righteous into life eternall.*

O horrible sentence of the Iudge condemning the wicked vnto euerlasting fire! Now, if the feare of earthly Iudges doo astonish malefactors; how should they stand in feare of the celestiall Iudge? or how should their guilty conscience terrifie them? If thou art so afraid of the Iudge in this world, from whom notwithstanding thou maist appeale; how much more oughtest thou to stand in dread of that Iudge, to whose verdict thou must stand?

*Depart from me yee cursed,* he saith. How horrible then wil it be, from God him-selfe, who is the soueteigne, and excellēt happines, to be seperated; from the fellowship of the righteous, and holie spirites to be debarred; to be excluded from the eternall blessednes of the celestiall kingdome, which is such and so great, that neither wordes can expresse; nor the minde comprehend; nor all the cogitations of man cōceiue  
the



the same : and not onlie so , but to be sent vnto extreame tormentes in hell, and condemned vnto euerlasting fire, the heate whereof is so extreame , that our fire in comparifon thereof is but ice , and so continue worldes without end among the diuels, voide of all hope of better state .

What? thinke you, that men would liue so wretchedlie as they doo, if they remembred these things ? But they remember not what *Peter* in the *Actes* of the Apostles witnesseth, that *Christ is ordeined of God a Iudge of quicke and dead* ; whereof *Paule* in like sort vnto *Timothie* maketh mention. Againe, vnto the *Corinthians*, he saith, *For we must all appeare before the iudgement seate of Christ, that euerie man maie receaue the thinges which are done in the bodie, according to that he hath done, whether it be good or euill.* In which iudgement, as testifieth the same *Paule*, *He will lighten thinges that are done in darknes, and make the counsels of the heart manifest,* so that all men shall behold the same.

The which how horrible it will be to the wicked, no man can sufficientlie either tell, or conceaue.

For, if in this life, a wicked man, whose wicked and shamefull vices and wickednes are to be ripped vp, and repeated in the face of a great multitude of men, would wish rather to be swallowed vp of the earth aliue, then haue so many witnesses of filthie life to appeare in sight: how thinke yee our mindes shalbe troubled, when the harts of the wicked shalbe opened, and all our cogitations, counsels, and doinges, brought before the sight of the whole world, of the Angels of God, and of all the Saints in heauen? If here we deeme it a miserable and wretched thing to be led vnto prison; how miserable will it then seeme, to be throwen into euerlasting tormentes? If it be horrible to be punished in this world, either with banishment, or death; what will it be hereafter to be banished worldes without end, from the celestiall kingdome, and body and soule to be put to euerlasting

lasting death? If it be most comfortable for the godlie, to heare God bidding them *to inherite the kingdome prepared for them from the foundation of the world* : how horrible doo we thinke that the sentence of the Iudge will be to the wicked, condemning them *unto euerlasting fire prepared for the Diuell and his Angels* ? If we belecue these thinges of the iudgement to come, of the reward of the godlie, and due punishmēt of the wicked, are true : why doo we so liue, as though there were neither heauen nor hell? If we doo not belecue these thinges, why will we needes be called and counted Christians?

Let vs therefore shake off securitie, which possesseth our mindes, together with that sluggishnes, cowardnes, and blockishnes, and drousinnes which haue inuaded vs. We argue not about nisses: but about the saluatiō of the soule, the possession of the kingdome of heauen, about euerlasting life and blessednes.

VVherfore now I saie, now while we liue, and are in health; while we maie  
be

be forgiuen; while he is our aduocate, which will be our Iudge, let vs endeuer to amend our liues : and neuer deferre we the same till our sinnes forsake vs, before we forsake them. Let vs alwaies remember the daie of iudgement, and the horrible voice of the Iudge, bidding the wicked depart from him; also the paines of hell, and the euerlasting fire let vs neuer forget . Finallie, let the shortnes of our life, the certaintie of death, the vncertaintie when we shall depart be euermore in minde : to the ende that no man maie promise him selfe so much as one daie, no not one moment of life . To which effect it was well saide of *Seneca* : *It is vncertaine in what place death will waite for thee; therefore waite thou for death in all places* . And therefore the more vncertaine, and short mans life is : the more, while we maie, we are to thinke of repentance.

Cap.

## Cap. II.

¶ A remedie for the second cause, whie we repent not, mentioned afore in the third Chapter.



Or ( to saie some-what against the second cause ) why shouldest thou defer the amendment of thy life, in trust and hope of Gods mercie ? I graunt, Christ when he came, called sinners, but, vnto repentance for their life mispent, not vnto libertie to sinne.

The Lord gratiouſlie (as he is mercifull) doth forgiue : but such as repent, nor them which obstinatlie persist in wickednes.

Christ bare our sinnes in his bodie on the tree, saith Peter . I know he did: but what addeth he ? That we being deliuered frō sin, should liue in righteousness.

Christ



*Christ gaue him selfe for vs, saith Paule vnto Titus. No man denieth that: but what followeth in the same place? That he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto him selfe, zealous of good workes.*

*Christ hath washed vs from our sinnes through his blood, saith Iohn in the Revelation. I knowledge it: but not that we should againe defile our selues with sinne and wickednes.*

*Ve haue an aduocate with God the Father, saith Iohn, euen Iesus Christ: Not vnles we repent, and so run vnto him for helpe.*

But you vwill saie, I vwill hereafter bewaile my sinne. But how knowest thou, that thou shalt liue one minute of an houre; much lesse so long a time as thou vvilt prefixe for thy conuersion? Call into thy minde, vwhat God, vnto that Rich-man in the Gospell, vvhich in his great prosperitie promised long life to him-selfe, doth saie; *O foole, this night will they fetch awaie thy soule from thee*. Thou hast much to feare,

fear, least the like happen to thy selfe.

I hope (thou saiest) it will be better  
with me then so. But vvhhat if your  
hope deceaue you? Then maie some  
one exclaime and saie, O vaine and de-  
ceitfull hope! Now if that should  
come to passe (vvhich God forbid)  
thou art vtterlie damned, and volunta-  
rilie throwest thy selfe into euerlasting  
destruction. Yet you can not denie,  
but it maie fall out so, our life is so vn-  
certaine. Then vvhhat a follie is it, by  
procrastinating repētance, to bring thy  
saluation in hazard, vvhich thou maist  
be sure of, repent thou neuer so soone?  
VVhy then foorth-with dost thou not  
amend, rather then vvhith such daun-  
ger of thy saluation, to feede thy vaine  
hope?

God is mercifull, me thinkes you  
saie. So is he righteoustoo. VVhy  
then standest thou not in feare of his  
iustice, vvhose mercie thou dost trust  
vntoo?

*I desire not the death of the wicked,*  
saith the Lord by the Prophet. True;  
but

but what followeth those wordes? But that the wicked man turne from his waie, and line . Therefore turne you unto the Lord (as Ioel adhorteth) with all your heart, and with fasting, and with weeping, and with mourning . Turne you unto the Lord your God, for he is gracious, and mercifull, slowe to anger, and of great kindnes; as the same Ioel speaketh . Hetherto maketh that of Ezechiel, If the wicked man will re- turne from all his sinnes that he hath committed, and keepe all my statutes, and doo that which is lawfull and right, he shall surelie line, and shall not die, And a litle after, Haue I anie desire that the wicked should die, saith the Lord? or shall he not line, if he turne from his waies? Hetherto belongeth that of Esaie, Let the wicked forsake his waies, and the vnrighteous his own imaginations, and returne unto the Lord, and he wil haue mercie vpon him; and to our God, for he is verie readie to forgine . The Prophet sheweth how that God is gracious and mercifull, but toward

toward them which repent , and acknowledge their sinne . Therefore doo thou speedelie repent , turne againe vnto the feare of God , aske forgiuenes of thy sinnes with teares, and sighing, be thorowlie out of loue with thy selfe for wickednes perpetrated and committed ; leaue thine owne waie , and turne vnto the Lord thy God ; and then assure thy selfe of saluation : despaire not , neither doubt thou of Gods mercie and fauour . In the meane while ; remember the saying of our Sauour , *That ioie shalbe in heauen for one sinner that conuerteth, more then for ninetie and nine iust men* . Yea , let this aboue all the rest, pricke thee vp vnto repentance ; considering , both how greatlie the verie Angels desire thy conuersion , and how much they reioice when thou dost amend.

But that in the *Psalmes* likes thee passing well , where it is saide , *Thou, O Lord, art a pittifull God, and mercifull, slowe to anger , and great in kindnes.*

Seeing

Seeing you saie so, hearken vvhath in the same booke of *Psalmes* is vvrithen, *Thou hatest all them which worke iniquity.* Againe, *The face of the Lord is against them that doo euill.*

Some vvill yet saie, it is in the Gospel after *Iohn*, that *He which beleeueth in the Sonne, hath euerlasting life.* But vvhath saith the same *Iohn* in an other place? *He that commiteth sinne, is of the Diuel.* And, *He that saith, I knowe God, and keepeth not his commaundementes, is a liar, and the truth is not in him.*

*Iohn Baptist* witnesseth of *Christ*, saying, *Behold the Lambe of God, which taketh awaie the sinnes of the world.* But what saith he beside? *Repent.* And, *Bring forth fruites worthy amendment of life.*

You vrge further that of *Peter* in the *Actes*, saying, *VVe beleue through the grace of tne Lord Iesus to be saued.* But marke you not what in the same booke is vvrithen? *Amend your liues therefore, and turne, that your sinnes maie be put awaie.*

Dooth

Cap. 11.  
D  
Iohn  
hath  
whos  
peris  
he n  
rie o  
shall  
but h  
in he  
Y  
Paul  
the n  
that  
mong  
nor t  
sons  
facti  
shall  
For  
holie  
Paul  
plain  
of m  
be sa  
For



Doth not Christ in the Gospel after Iohn saie, God so loued the world, that he hath giuen his onlie begotten Sonne, that whosoever beleeueth in him, should not perish, but haue euerlasting life? But doth he not saie in Matthewe also? Not euerie one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doth my Fathers wil which is in heauen.

You belecue I am sure, that which Paule saith, That Christ Iesus came into the world to saue sinners: beleue also, that neither enchaunters, nor whooremongers, nor murtherers, nor idolaters, nor theeues, nor couetous, nor proude persons, nor dronkards, nor railers, nor the factious, nor enuious, nor euil-willers, shall inherite the kingdome of God.

For if you belecue, that Paule, or the holie spirite rather by the mouth of Paule, doth speake the truth: you see plainlie that you can haue no hope of mercie at Gods hand, or assurance to be saued, lining awicked & filthie life. For, as faith through the Gospel, ac-

H.i.

know-

knowledgeth God to be mercifull to the penitent: so doth it know that he is angrie and displeased with such as obstinatelie proccede in sinne.

There is no cause then, why through hope and confidence of pardon at Gods hand thou shouldest prolong thy conuersion, and flatter thy selfe. Repent, & come into the waie againe: and then, doubt thou no whit, but thou maist make thy selfe a large promise of Gods fauour and kindnes. And as no man can trulie repent, but he which hopeth to be forgiuen, as it is well saide by *Ambrose*: so none maie hope to beforgiuen, which doth not vnfeinedlie repent.

This one thing I will ad now out of *Iesus* the sonne of *Sirach*, before I proccede vnto the rest: Saie not, saith he, *Eccle. 5, 4.* I haue sinned, and what euil hath come vnto me? For the Almighty is a patient rewarder, but he wil not leaue thee unpunished. Because thy sinne is forgiuen, be not without feare to heape sinne vpon sinne. And saie not, the mercie of God is great; he wil forgiue my manifold sinnes.

For

For mercie and wrath come from him and his indignation commeth downe vpon sinners. Make no tarying to turne vnto the Lord, and put not off from daie to daie. For suddenlie shall the wrath of the Lord breake foorth, and in thy securitie thou shalt be destroied, and thou shalt perish in the time of vengeance. Hetherto Ecclesiasticus.

## Cap. 12.

¶ A remedie against the custome of sinning, which is the third cause of deferring repentance: as aboue in the fourth Chapter hath bene showed.



Vt custome of sinning doth hinder thee, that thou canst not amend, & returne from sinne vnto godlines. For com-

H.ii.

monlie

monlie it falleth out , that looke what a man hath bene vsed vnto from his youth, he pursueth in his age . Because, as *Cyprian* saith, that is not quicklie, and speedelie laide off, which is grown to ripenes through long vse.

For when will he learne to be a good husband, which hath spent his time in riottousnes , and daintie fare ? And he which glittereth in braue apparel , gloriouslie set out with gold, and purple, will hardlie attire him-selfe after the facion of the simple sort. It cannot be, but that with forceable intisementes, as the manner is , wine must inuite, pride puffe vp, anger set on fire, couetousnes vnquiet, cruelty prick forward, ambitio delight , lust bring downe head-long, and so foorth . So that it maie seeme verie hard by anie meanes to alter custome , which in a manner is become another nature . Notwithstanding, if you loue your owne wel-fare , you must endeuor yet.

But, you wil aske , how you maie so do? Euen if you cast off that by litle and litle

at looke  
nto from  
ge. Be-  
or quick.  
h is gro-  
se.  
a good  
time in  
And he  
rel, glo-  
purple,  
ter the  
not be,  
ntes, as  
, pride  
ousnes  
mbitiō  
-long,  
seeme  
ter cu-  
come  
ing, if  
you  
aie so  
e and  
litle

litle through good custome, which you  
haue got through euil custome : and if  
you labour to plucke vp that by good  
custome, which euil custome hath in-  
grafted. *And nothing is so hard (as Se-  
neca doth saie) which the minde of man  
cannot ouercome. VVhat-soeuer the mind  
went about, it hath brought to passe.*  
VVherefore to breake this almost in-  
uincible strength of custome, you must  
addresse your minde chieflie there-vn-  
to, and not striue and labour onlie by  
force to ouercome the same. And yet  
you must striue withall, if you would  
weaken, and plucke vp, and roote out a  
thing which is fastened, and sticketh to  
the rootes.

VVherefore, set there-vpon coura-  
giousslie, at the least wise begin vpon  
good hope, endeuor with a sure trust in  
God, & doubt thou not but thou shalt  
blessedly go forward. For before thou  
begin, thine olde custome perhaps wil  
seeme vnuincible, but when you come  
vnto the triall, straight-waie that, which  
you thought would hardlie be done,

H. iii.

will



will seeme nothing so , or at least not  
so difficult. So often-times that which  
at the first we thinke heauie , when we  
once go about the same, proueth light,  
Brieflie , what the most excellent Poet  
speakerh of *Mnestheus* companions to  
this effect,

*Their good successe doth make them bold  
and stoute . They able are  
Because they seeme to be . Nothing  
their courages can dare :*

Thinke without peradventure , will  
fitlie be applied to thee. Onlie, as I haue  
saide , go about the same with a cor-  
rage, hope wel, and euerie daie thy care,  
and minde to liue godlie , wil like thee  
more and more, and the loue of vertue,  
than which , as one trulie saith , no-  
thing is more beutiful , nothing more  
faire, more louelie nothing is, wil mar-  
uelouslie inflame, and rauish thy mind.  
And in the ende thou wilt vse much  
ioiful gratulations to thy selfe for ad-  
dressing to reforme thy manners. Such

a pleasure, and euerie daie more profite  
then others shall you reape thereby.

So that you wil confesse that to be true,  
which our Lord and sauour Christ,  
said vnto his Disciples in these words,  
*My yoke is easie, and my burden light.*

Hether to belongeth that which Hiero-  
nime in a certaine place doth write: *Too  
much custome of sinning, saith he, maketh  
the waie to vertue seeme hard and vn-  
comfortable to vs: but alter this custome  
once, and you shall finde the waie to righ-  
tiousnes, to be a goodly and pleasant waie.*  
So saith he no lesse trulie, then elegant-  
lie.

And if Stilpho the Philosopher, which  
thing Cicero doth testifie, *Being natu-  
rallie enclined vnto wine, and women,  
did by learning so bridle and subdue his  
nature, that no man sawe him drinke at  
anie time, nor yet beheld anie appea-  
rance of wicked lust in him:* Why maist  
thou not through Gods assistance,  
tame by litle & litle, and, as I maie saie,  
cast of a wicked custome, yea, though

it be much ingraffed, and verie old ! An  
*Ethnike* subdued his nature, shall not  
a Christian ouer-come custome : espe-  
ciallie, if earnestlie he bend him selfe  
there-vnto ; if continuallie he looke  
to himselfe ; if after a sort he offer vio-  
lence to him-selſe, and yeeld not to  
weaknes ; if in consideration of mans  
imbecillitie he call for Gods assistance  
by earnest and ardent praier ; if by  
almes, and liberalitie vpon the poore,  
he seeke after the fauour of God ; fir-  
mallie, if he make petition that the  
holie Spirit, which maie raise vp  
newe motions in his heart, and  
pricke forward his studie and  
endeuors to liue wel,  
maie be giuen  
him.

*But proceede we to the rest.*

*Cap.*

## Cap. 13.

**A remedie against the**  
*fourth cause of prolonging repentance,*  
*spoken of before in the fift Chapter.*



Hey whom riches & prosperitie doo make secure (for this was the fourth cause of prolonging repentance) should often call into minde that horrible voice of our Sauour, extant in the gospel after *Luke*: *VVo be vnto you that are rich: for you haue receiued your consolati- on. VVo be to you that are full, for you shall hunger. VVo be to you that now laugh, for you shall waile and weepe.* Neither let them forget, what God saide vnto the rich man in the Gospel: *O foole, this night wil they fetch awaie thy soule from thee .!* Let other examples  
 be

be remembred also, of such, whome before we cited, as were either drowned suddenlie by the flood; or consumed suddenlie by fire in *Sodom*. So would both those rich men, whome the seruant of God *James* biddeth, to *VVeepe and houle, for the miseries that shall come upon them*; and that fine glutton also, who being buried, was tormented with the flames of hel fire.

Let vs then from our hearts cast of securitie; let vs not forget God in prosperitie; let vs feare the wrath of that Iudge, before whose iudgement seate we are all to stand, to pleade our owne cause, our owne conscience accusing, and bearing witnes; either with vs for wel-doing; or against vs for our wickednes.

It falleth out for the most part, that prosperitie puffeth vp the minde, that rich men are proud, that wealth makes men head-strong. We should therefore continuallie vse wel our good fortune and prosperitie: we should looke againe and againe, least this temporarie hap-



happines bring vs vnto eternal miserie,  
and destruction.

VVhat is then to be done? That *Paule* writing vnto the *Corinthiās*, sheweth in few words: *Hereafter*, saith he, *let both they which haue wiues, be as though they had none; And they that weepe, as though they wept not; And they that reioice, as though they reioiced not; And they that buie, as though they possessed not; And they that vse this world, as though they v-sed it not; For the facion of this world goeth awaie.* In which wordes the *Apostle* sheweth, that we must haue either no care at all, or that our least care should be either of wiues, or of prosperitie or aduersitie; or finallie of riches and wealth of this world: but that our chiefest, yea, and onlie care is to be cast vpon heauen, and heauenlie thinges.

Not without cause did *Paule* commaund *Timothie*, to Charge them that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God. And *Dauid* in the *Psalmes* doth saie, If  
riches

*riches encrease, set not your heart thereon.*

Riches are not simple condemned, the which godlie men haue possessed: but the trust in riches, and the pride and hautines which ariseth from riches, is condemned. For wealth commonlie, and prosperitie, are woont to make men haue stomackes, and hie mindes. Hence that in the Comedie, *Because wealth is encreased, their mindes are exalted.*

He therefore which hath gathered riches, and enioieth the world at will, let him both yeeld thanks to God for the same; and take heede that he insult not, and waxe high minded; yea, and also let him againe and againe too, euermore bring his fortune into suspicion: but aboue all vse he dilligence, that through securitie (as manie doo) he forget not God; and that he neuer leese the sense of Gods vengeance against sinne, nor haue his minde either occupied with idlenes, nor inuaded by negligence.

Of which vnles he beware, it is doubtles

doubtles to be feared, least leaning too much vpon present happines, he be carried awaie with a false ioie; and least flattering him-selfe with hope of long prosperitie, the feare of God being quite remoued, in the meane while he be oppressed: as commonlie the death of death commeth vpon vs, when we litle looke for the same.

Let vs therefore place before the eies of our mind that saying of the Apostle, *When they saie, Peace and safetie, saith he, then shall come vpon them sudden destruction.* So then, as the same Apostle warneth vs, *let vs not sleepe, but let vs watch, and be sober.* Neuer let vs saie, we shall haue peace, euil shall not come vpon vs: or as they did of whome the Prophet *Esaie* maketh mention, who saide, *We haue made a couenant with death, and with hel are we at agreement: Though a scourge runne ouer, and passe through, it shall not come at vs.*

In the old, and also in the newe Testament we maie finde many, both testimonies of Gods displeasure against wicked-

wickednes ; and examples of punishments vpon the vngodlie , by the reading whereof, euerie man to his profite maie shake off carelesnes in prosperitie . For it is not our minde in this place to alleadge all , least our booke doo growe ouer-big . Let it neuer be forgot , which *Moses* mentioneth of mankinde , which was drowned by a flood in the beginning of the world ; of the vtter consuming both of *Sodom & Gomor* by fire ; of the manifold, and extreme calamities of the people of *Israel* of the often carying them into captiuitie by barbarous nations for their contempt of godlines ; nor finallie, which ecclesiasticall histories doo write, of the ouer throwe, wasting, and destruction of *Ierusalem* . For all these things are writtē (as *Paule* writing vnto the *Corinthians* doth saie) *To admonish vs, vpon whome the endes of the world are come.*

Now what punishment the Lord hath laid vpon particular men for their wickednes, it were long (as I haue said) and needeles to show . I wil alleadge but  
one

one for example sake: When that noble & deere lie beloued of the Lord, *Dauid* I meane, at what time he was through much prosperitie secure, had fallen into the filthie sinne of adulterie, and increased the greatnes thereof, by the murthring of an innocent man; with what miseries and calamities did God afflict him, yea, after he had repented, and was restored into Gods fauour againe? For God plagued him both with the death of his Sonne newlie borne; and with the rebellion of his owne children; and by his woful flight from *Hierusalem*; and with violence offered to his concubine by his owne sonne; and with defection of his subiectes; and finallie (to omit other thinges) with a great slaughter of his people. So horrible and hore is the wrath of God against wickednes.

If so holie a man, no not after his repentance and comming into Gods fauour, as the bookes, wherein the Actes of the Kinges of *Israell* be  
con-



contained, doo witnes; if, I saie, so holy,  
a man after his repentance scaped not  
vnpunished for his sinnes committed;  
what thinke you shall betide them,  
which are touched with no griefe of  
their wickednes? which securelie doo  
sinne, and proceede from one sinne  
vnto another; finallie, which with  
obstinate heartes persist in vngodli-  
nes?

Let vs therefore cast off all slouth-  
fulnes, and that sleepe and drouisie se-  
curitie, when we haue the world at wil;  
let vs liue in the feare of the Lord; and  
make sure our saluation with feare and  
trembling; let vs not suffer our selues  
to be entangled with the wicked intise-  
mentes of the flesh; and finallie, by  
continuall praier, let vs resist the  
temptation of Satan.

*And thus much for this point.*

*Cap.*

## Cap. 14.

¶ A remedie against the  
*ffst cause of deferring amendment of  
 life, contained in the sixt Chapter  
 of this booke.*



Hey which in hope of long life, doo procrastinate the amendment of their life, doo vtterlie of purpose deceaue them-selues; and vanelie doo hope for that, which greatlie they desire: whereby, witting, knowing, liuing, and seeing with their owne eies their destruction, they perish, which is the extremest follie that can be.

If these men are nothing moued with that which Philosophers (wise men I meane among the Heathen, yet void of true religion) haue left in writing, touching

ching the shortnes and vncertaintie of this life, as he was, who saide that *Man is a bubble*; and he too, who called man, *A dreame of a shadowe*: yet let *Iob*, that mā so beloued of God, moue vs, which witnesseeth that *Man is of a short continuance*; let the seruant of God *Iames* moue vs, which saith, that *the life of man is euen a vapor that appeareth for a litle time, and afterward vanisheth away*; let the sonne of God, our Lord and sauiour Christ, who cannot lie, moue vs, who biddeth vs, *Watch, for we know neither the daie, nor the houre.*

Finallie, if you thinke it most true, let euen common experience moue vs. Oftentimes thou art with such as are grieuouſlie sicke, without hope of recouerie; thou art present when they giue vp the ghost; thou hearest the verie pangs of death; thou beholdest them vpon the beare; thou followest the coarſes vnto the graue; thou seest them laide into the earth; thou hearest the pitteous crie of mourners; thou readest Epitaphes engraued on tombes; thou meetest

meetest manie in mourning weede: all which thinges should stirre vp thy minde to remember the shortnes of this life, and how death is nigh at thine elbowe.

If the death of others, whome we knowe not, cannot moue vs; yet let vs be moued through the death of our friends and familiars; let our own dangers, and grieuous sicknes, whereinto we fall often-times moue vs. And we, that consider not our owne infirmitie, through the troubles of others; let vs confesse our frailtie, and mortalitie of mankinde, at least wise through our owne weaknes where-withall we are tempted. VVhich thing if we would doo, we shall perceauce there is no cause why we should flatter our selues with a vaine and deceitful hope of longer life.

But, som wil say, I may amēd my self, & repent when I am old: in the meane space I wil take my plesure. So you say: But who is sure he shall liue till he be old? Thinkest thou, which neglectest,

I. ij.

and

and ouer-passest the offered time , and occasion to repent; thinkest thou, I saie, to haue the like oportunitie when thou thinkest good, for thine owne behoofe? Thou art deceaued , surelie thou art much deceaued , if thou thinke so . God of his mercie, which desireth the conuersion , rather then the death of a sinner , when he thinketh good, calleth thee vnto repentance ; and , as he in the *Reuelation* saith , *Standeth at the doore and knocketh*. Therefore doo thou open when he knocketh ; hearken to him that calleth; whether he calleth followe him; and, *neuer despise the riches of his bountifulnes, and patience, least for thine hardnes, and heart that cannot repent, thou heape vnto thy selfe wrath against the daie of wrath*, as *Paule* writeth vnto the *Romanes* . Let vs beare in minde what the same *Paule* vnto the *Corinthians* doth saie : *VVe beseech you, that ye receaue not the grace of God in vaine. For he saith, I haue heard thee in a time accepted, and in the daie of saluation haue I succoured thee . Behold now*  
the



*the accepted time; behold now the daie of saluation.* By which words the Apostle sheweth, that the time which God offereth for repentaunce, is not to be ouer-slipt; and that like occasion is not alwaies giuen. Hetherto belongeth that vnto the *Galathians*: *While we haue time, let vs doo good.* And not vntrulie saide an olde writer: *He which hath promised pardon to him that repenteth; hath not promised another daie of life to him that dissembleth his sinnes.*

Take heede therefore, that by procrastinating repentance, and that through hope of longer life, thou wittinglie and of purpose, doo not tempt the Lord, whose goodnes inuiteth thee vnto repentance. The which we are forbidden by an expresse commaundement of God in *Deuteronomie*. *Deu, 6, 16.*

It falleth out many times, that men are killed suddenlie, euen in brauling, playing, and quaffing together; so that he can haue no time to aske mercie at Gods hand for his wickednes: when as we in the meane while, through the

singular goodnes of God, haue time and space to returne vnto godlines. Wherefore let vs not abuse this so great mercie of our most gracious God, who looketh and longeth too, as it were for occasiō to shew mercie vpo vs. Amend we our sinful liues, least being suddenly preuented with death, as the Church doth sing, we seeke time to repent, and cannot finde the same. And certainlie, *He which hath promised pardon to him that repenteth (as euen-now I said, and must often saie) hath not promised another daie of life, to him that dissembleth his sinnes.*

But, as some saie, in the time of sickness, a sinner maie repent. He maie doo so, I graunt; notwithstanding, marke how many impediments come then in the waie, which verie hardlie can be auoided. For, to saie nothing of the care vvhich the sicke hath of making his vvill; of prouision for his vvife, and children; of the paine of sickness, and such like, vvhich maie seeme of small importance: how doth Satan bestirre him-

him-selfe then , vvhat engins doth he  
set to bring the poore soule vnto des-  
peration, through laying his manifold  
offences before his eies? For then chief-  
lie, if euer, he rippeth vp, and bringeth  
into remembraunce whatsoeuer euil a  
man hath either thought , or wild , or  
said , or done ; and such faultes, as of  
them-selues are great and hainous , he  
doth make much greater then they be:  
and by all meanes doth studie to with-  
drawe him from hope of saluation, and  
to driue him vnto despaire for his ma-  
nifold and great offences . Hetherto  
belongeth the grieve of a guiltie consci-  
ence; the great feare of death before his  
eies ; the wofull and bitter cogitation  
of Gods iudgement seate ; the dread of  
a seuerer sentence , which wil sore dis-  
maie, and trouble the minde; the hor-  
rible remembrance of the paines of hel:  
and who is able to repeate all the impe-  
diments, and causes which let men, that  
they cannot so much as thinke of re-  
penting at that time?

Doo not therefore, doo not, if thou

I.iiii.

be

be wise, deferre the amendement of their life, till the last daie. For that is a verie dangerous matter: that I saie not, how such a repentance, for so much as of necessitie it springeth, and is extorted, through the feare of damnation, rather then taken in hand of pure zeale, is of small force to get pardon.

But no repentance is too late before God. I confesse so much. For, *At what time so euer a sinner dooth repent him of his sinne, I wil put all his wickednes out of my remembrance*, saith the Lord. And, as the Prophet in another place, *God desireth not the death of a sinner, but that he repent and liue.*

But what if sudden death take thee vnawares; that thou canst haue no time to lament, and to repent thee of thy sinnes? For all men should looke for that, which maie happen vnto all men. Let the vnlooked for destruction of them, vpon whome the towre in *Silo* fell, as *Luke* recordeth, come into your minde. VVhat if suddenlie you should leese your wits and vnderstanding

ding; as we see many doo? The which if it should fall out (as it maie happen) then gone were all hope of repenting, which the sinner had placed in prolonging the amendment of his life. For that maie betide thee, which hath happened to others: that you maie thinke you are not exempted from that which is common to all men. For a true saying is that of *Publius*, *That maie happen to euerie man, which maie happen to anie man.*

Cast awaie therefore all hope of long life, then the which vndoubtedlie nothing is more vaine, & fleeting; neither doo thou dreame of occasion, nor appoint a time wherein thou wilt repent; nor finallie, doo not thou nourish thy foolishnes, or madnes rather in deferring the reformation of thy sinfull life, through this deceitful hope. VVert thou wise, thou wouldest repent at that time wherein thou maist offend. For if thou minde then to repent, when thou canst sinne no more, doubtles thou dost not leaue sinne, but sinne thee.

Fur-




Furthermore, it is to be feared, least seeing when thou maist thou wilt not repent, that when thou wouldest, thou maist not. For the iudgements of almightie God in punishing mans wickednes, are vnsearchable. For as his woont is of his goodnes and mercie, to giue them space of repentance, vvhich are prepared readie, and willing to receaue mercie; yea, and in the meane while with much patience and lenitie to beare with sinners, vntill they returne from their wickednes: so when he seeth any man vterlie bent vnto vngodlines, and deriding Gods long suffering, and so worthie damnation, then ceaseth he to hold such a one back from falling into destruction, and so (according to the phrase of scripture) blindeth the desperate, and hardeneth the obstinate: neither dooth he looke any longer for his conuersion, nor offereth occasion for the damned to repent. For God hath appointed a time and manner for each man, the which no man in wickednes maie ouer-passe,  
and

and God will not prolong his punishment, and paine of sinne. The which should stirre vp all men to repent without delaie, and to prepare them-selues to receaue the grace of God.

But for so much as we haue spoken sufficient hereof, let vs hasten vnto other things.

### Cap. 15.

 A remedie for the sixt  
*cause of deferring repentance, declared  
afore in the seuenth Chapter.*



Hey, vvho through the opinion, which they haue in Popes pardos, doo defer the correction of their life, doo trust to a weake staffe, and depend vpon a tottering wall (as the saying is.) So doo they in like sort, that worship  
Saint

Saint *Barbara*, and wil be buried in the habite of a *Franciscane*. For in all the scripture what maie be found concerning these toies? VVhat in all the old Testament? In the Euangelical doctrine what? VVhat in the works of the Apostles? To conclude, which of these things was obserued in the primitiue Church; or else by a generall iudgement and consent of the Church at all times, receaued and allowed, as a thing auailable, and necessarie to saluation?

Therefore, who doth not before death bewaile his offences, he, albeit he haue a thousand Buls and Pardons, shall neuer be saued. And therefore, vnlesse thou wilt be in doubt of thy saluation, omitting these vices, thou must earnestlie repent thy wicked life, and be heartelie sorie at the remembraunce of thy sinnes; thou must with teares and praiers, beseech God to be good vnto thee; finallie, thine onlie refuge must be to runne vnto the merites of Christ, in a strong hope that God the Father wil be merciful to thee for Christ his sake,

sake, whome for vs he hath deliuered vnto the death. So wil it come to passe, that God wil haue mercie on thee, forgiue thy sinnes, and for his Christes sake receaue thee into fauour. For, *we haue him our aduocate with God*, which praieth for vs, and doth reconcile his heauenlie Father, who by reason of our sinnes and wickednes, is offended with vs, and maketh him both mercifull and quiet, as *Iohn* in his first Catholical Epistle doth teach.

So then regard thou neither the Popes pardons; nor the worship of *Barbara*; nor the habite and weede of a *Franciscane*, wherein there is no hope at all to be saued. Run thou vnto Christ him-selſe, who is our mediator and aduocate, as I said; the throne of grace; the propitiation for the sinnes of the world; and the Lambe killed frō the beginning of the world, as in the *Reuelation* it appeareth; brieflie, who is our righteousness, sanctification, and redemption, as *Paul* vnto the *Corinthians* doth witnesse.

VVherfore (to returne vnto the purpose)

pose) prolong not the amendement of thy sinfull life for anie Bull or Pardon from the Pope; especiallie; seeing our life is so short, and the houre of certain death so vncertaine. The which death, for so much as in respect of vncertaine chaunces, it is alwaies nigh, and maie in this verie moment ouer-take a man vnawares; doubtles, as one saith, can not be farre off. How daungerous therefore is it to liue in such a state, wherein if sudden death should strike thee, thou wert vtterlie damned?

Then to auoide this daunger, see that alway thou liue in the feare of God; acknowledge thy wickednes; flie vnto the mercie of God; aske pardon; and hope & looke too for saluation at Gods hand for Christ his sake. Beside, make thou oftē recourse vnto the minister of the Church; and craue cōsolation, and absolution from him. And, that thou maist be stirred vp vnto the remembrance of the promise of pardon, and be confirmed more & more of Gods mercie to vs ward, make often recourse vn-

to



to the Lordes table ; and, according to  
 Christes institution, both eate that bo-  
 die , which some-time was a sacrifice  
 for the sinnes of mankinde ; and drinke  
 the blood shedde forth for the re-  
 mission of our sinnes : and so being  
 mindfull of the Lordes death , yeeld  
 thou heartie thanks to God for his so  
 great benefits, and with a grateful mind  
 sing thou *Psalmes* to him, both with thy  
 selfe at home , and with others in the  
 congregation of the faithfull.

### Cap. 16.

A remedie for the seuenth  
*cause, specified afore in the eight Chapter.*



As much as  
 thou canst (to  
 come vnto o-  
 ther thinges )  
 auoide euer-  
 more the com-  
 panie of the  
 wicked ; and  
 ioine thy selfe vnto the societie of the  
 good.

good. And, as one councelleth, haue cō-  
uersation with such as maie make thee  
better; and admit them into thy fel-  
lowship, whome thou maist reclame  
from vice vnto vertue.

For it is behoouefull to marke what  
companie one vseth, and who are his  
dailie companions. For, as by the  
familiaritie of wicked men, we are in-  
fected, as with a certaine contagion:  
so by dailie acquaintance of the godlie  
and vertuous, we are in manner cor-  
rected and amended. Seeke therefore  
the amitie and friendship of these men;  
but haue no dealing at all with those.  
*Salomon* in his *Prouerbes* commaun-  
deth the same thing. Yea, and *Paule*  
writing vnto the *Corinthians*, doth so  
dehort vs from liuing, and hauing to  
deale with the wicked, that he would  
not haue vs so much as to eate and  
drinke with them. *If anie*, saith he,  
*that is called a brother, be a fornicator,*  
*or couetous, or an idolater, or a railer, or*  
*a drunkard, or an extortioner, with such*  
*one eate not.*

I graunt, diuers other causes there be, why he would haue such to be auoided, either because we maie seeme in no sort to allowe the sinnes and wickednes of these men; or that such whome all men doo so auoide and shun, through shame of the world, maie repent. Notwithstanding, it is not the least cause, that the contagion of wickednes doo not redound vnto such, as are ioined vnto them in friendship. For, as a litle leauen maketh a great heape of doo to swel; so the example of one wicked man doth corrupt and infect a great many.

And although it be hard and verie difficult, to forsake their acquaintance and familiaritie, with whome a man merelie, a long time, & iocundlie hath liued: yet earnestlie thou must endeavour, and labour with carefulnes by all meanes to depart, and plucke thy selfe from their companie. If thou but from thine heart once minde the same, without doubt thou wilt finde better successe then thou art ware of. And

K. j. for

for so much as, according to the Greeke prouerbe, *The beginning is as good as halfe* : and, as *Horace* doth write, *He which hath begunne, hath halfe done* : set vpon the same at the least, and despaire not of the successe through consideration of the difficultie.

Now, as commonlie it falleth out, if thou thinke of the bankets, the feastinges, the reare-suppers, the reuelinges, and such like fond and childish things which thou hast vsed with them ; and if thou against thy will remember thy companions, and merrie mates, call into thy minde foorthwith the shortnes of this life ; the nighnes of death ; the last iudgement ; the tribunall seate of Christ ; hel fire, and euerlasting damnation . And so, as the saying is, *Thou shalt driue out one naile by the force of another*. If these thinges come into minde, and thou thinke thus with thy selfe : *My cup-mates and companions inuite me vnto them ; their suppers, dinners, and potations, doo allure me : But what doo*

*doo I ?* Credite me , wouldest thou saie but thus much with thy selfe, *what doo I ?* foorth-with, both reason would ouer-come thy lust ; and thy will would listen to reason adhorting vnto the best.

Therefore, as I saie, thou must take a space to deliberate , and make some delaie . When any such thing, by the suggestion of Satan, commeth into thy minde , throwe awaie thy weaknes of minde , and loase not the bridle by and by to thy lust, for then thou wilt runne as the Diuel would haue thee.

Doo thy companions inuite thee to the Tauerne ? Call thou into thy remembraunce , what our Sauour in a certaine place doth saie ; *Take heede to your selues , least at anie time your heartes be oppressed with surfetting and dronkennes ;* what Paule doth write, *Be not dronke with wine , wherein is excesse ;* And, *Neither dronkardes , nor gluttons shall inherite the kingdome of God :* what Peter saith , *Be sober and watch ;* finallie, what the Prophet *Esaie*



writeth, *VVo vnto them that rise vp  
earlie to follow dronkennes*. Remem-  
ber that the authoritie of God, and of  
his Apostles must be obeied; and not  
the mindes of vngodlie persons fol-  
lowed: that thou art to hearken to  
thine Angel adhorting thee vnto all  
goodnes; and not to obeie the Diuel,  
pricking thee forward vnto wickednes;  
finallie, that thou must resist the euil  
spirit, and not grieue the holie Ghost.

Wherefore doo not thou, I saie;  
doo not thou destroie thy selfe, for the  
sweete companie of thy cup-mates;  
but so much as in the lieth, with-  
drawe thy selfe from their fami-  
liaritie; and make thou more  
account of euerlasting  
saluation, then of a  
litle short plea-  
sure.

*Cap.*

## Cap. 17.

¶ A remedie against the  
*last cause, which holdeth men from re-  
 pentance, entreated of before in  
 the ninth Chapter.*



Ow to pre-  
 scribe a reme-  
 die for the last  
 cause, thinke  
 alwaie with  
 thy selfe, that  
 he vnfeinedlie  
 doth not re-  
 pent, neither that he either is, or maie  
 be counted a true Christian, that go-  
 eth on forward in wickednes; neither  
 that he hath true faith, which continu-  
 eth in sinne against his conscience, and  
 committeth any outrageous wicked-  
 nes.

Let vs not then be Christians in name  
 onlie, being farre from the nature; nei-  
 ther let vs in wordes boast of faith: but  
 let vs trulie and vnfeinedlie repēt,

K.iii.      turne

turne vnto the Lord with our whole heart, and reforme our sinfull conuerſation by wel doing : yea, let vs studie by good workes to blot our wickednes as it were out of the minde of God, and through hope of Gods aſſiſtance, not through our own ſtrength endeuor we to liue godlie, righteouſly, innocentlie, vprightlie, holilie, chaſt-  
lie, ſoberlie, temperatelie, profitablie to the Church of God, friendlie vnto man, and, as *Paule* doth ſaie, *as it becommeth the Goſpel of Chriſt*.

Furthermore, beg we of our heauenlie Father, through our Lord and ſau-  
our Chriſt, that he would impart vpon vs his holie ſpirit, which maie rule, go-  
uerne, inſtru& ſanctifie, erect, com-  
fort, and quicken vs, according as Chriſt  
hath promiſed in the Goſpel, *that our  
heauenlie Father wil giue the holie ghof, to them which aſke it at his handes*. And  
yet in the meane while let vs not reſiſt  
the holie Ghof, by yeelding to wicked  
affectiōs contrarie to our conſcience;  
neither yet expel and grieue him, to uſe  
the

the wordes of Paule.

Let vs walke in newnes of life, not  
in sinfulness; *Let vs giue vp our bodies*  
*a liuing sacrifice, holie, acceptable vnto*  
*God; let vs crucifie the flesh with the af-*  
*fections, and the lustes thereof; let vs*  
*keepe our selues vnspotted of the world;*  
*Let vs be renued in the spirite of our*  
*minde, and put on the newe man, which*  
*after God is created in righteousnes, and*  
*true holines; Be we followers of God, as*  
*deare children; and walke we worthie of*  
*the Lord, as it becommeth Saintes, sup-*  
*porting one another through loue, ende-*  
*uoring to keepe the vnitie of the spirite,*  
*in the bond of peace; let vs be gentle one*  
*toward another, and merciful; let vs*  
*loue our enimies, blesse them that curse*  
*vs; doo good to them that hate vs; and*  
*praie for them that hurt vs, and persecute*  
*vs. Let vs giue to the hungrie meate,*  
*to the thirstie drinke, to the needie re-*  
*liefe, to the harborles lodging, cloa-*  
*thing to the naked; let vs visit the sick,*  
*admonish the wanderer, teach the ig-*  
*noraunt, councel the troubled, comfort*

K.iiij.

the

the afflicted ; let vs reconcile them which be at variance , despise honour, refuse promotion , abhorre couetousnes; finallie, let vs endeuor euermore to tame and subdue our ingrafted naughtines, together with wicked affections; & let vs not only, *take heed to ourselues, least at anie time our hearts be oppressed with surfetting and dronkennes;* but also prepare we our selues in like sort vnto praier, by abstinence and fasting. And, among so manie subtilties and batteringes both of the Diuel, the world, and the flesh, let vs with earnest praier call for the helpe of God, that we be neither in prosperitie proude, nor out of heart in aduersitie. *VVhat so euer we doo, let vs doo it to the glorie of God; let no man seeke his owne, but euerie man anothers wealth.* Furthermore, let vs be such, as maie offend no man; but rather by good example prouoke others vnto godlines and wel-doing. And last of all, *let vs praie continuallie, and in all things giue thanks; let vs set our affection on things which are aboue,*



*boue, and not on thinges which are on the earth.*

These be hard thinges, thou saist . I know that ; yet meete for Christians, and necessarie to saluation . Let vs then giue dilligence , to cast awaie this nicenes of minde ; let vs not pamper our selues so as we doo ; neither yeeld to our weaknes ; not finallie, of purpose make the grace of God in vaine to vsward.

Let vs not onlie, not wittinglie run headlong into wicketnes; but stoutlie beside resist the Diuel, when he driueth vs to sinne , and neuer cowardlie let vs yeeld vnto him . And so what is there so grieuous , but thou wilt iudge it light , so thou maist attaine vnto euerlasting life, and heauenlie ioies ? For wel and wiselie was it saide of *Paule*, *I count that the afflictions of this present time, are not woorthie of the glorie, that shalbe shewed vnto vs .* Hetherto maketh : *The thinges which eie hath not seene , neither eare hath heard , neither came into mans heart , hath GOD*  
pre-

*prepared for them which loue him.*

For how great a thing is it, which no force of wordes can expresse, nor cogitations comprehend, namely, to be a cittizen, and inhabiter of heauen; the heire of God, the coheire of Christ; to possesse the kingdome prepared for the godlie before the foundations of the world; euerlastingly to behold the most souereigne good; to enioie the most comfortable contemplation of Gods heauenlie countenance; to abide in the societie of Angels; in the companie of Saintes; in the number of the righteous; with continuall Hymnes and Psalmes, together with all the holie Angels, and Patriarkes, and Prophetes, and Apostles, and Martyrs, and with all the godlie, now enioying blessed immortalitie, and eternitie, to praise God, euen the fountaine of all glorie.

VVhat? Are not all the miseries and troubles of this life, compared to the glorie to come, euen to be iudged of no waight; nor meete to deserue so great

a reward as is appointed for them; that in verie deede we maie be ashamed of our nicenes and securitie?

And who is there, calling to remembrance the kingdome of heauen; euermore lasting life; eternall happines; the exceeding great and infinite ioie; the fellowship of Angels; the Societie of all the Saints, which departing in the feare of God, doo enioie felicitie worldes without end: I saie, who calling these thinges to remembrance, wil couet to liue vpon earth, and not with *Paule* rather, desire to be loosed, and deliuered out of the prison of the bodie?

Let vs not then deeme those thinges hard, which our sauiour Christ so often beate into the heads of his, for the attainment of this so vnspcakable happines: especially, sith contrariwise, they which obserue not the commaundements of God necessarie vnto saluation, are not onlie bereued of the felicitie whereof we haue spoken, but are cast headlong into hel among the damned; where they are tormented euermore lasting-

lastinglie, with extreme paines appointed for the reprobate; iudged to hel fire, and perpetuall death; throwen into vter darknes, where shalbe weeping and gnashing of teeth; plagued with most bitter paines and torments, which euer shall endure, and that in the societie and crew of Diuels and damned soules, without all hope of better state: that is, they shall continue worldes without end in despaire, which more grievouslie shall vex them then anie torment, or then all torments beside.

Now, whome would not these things terrifie from sinning, as the feare of hel; the paines of which there is neither end, nor measure: euerlasting death; vnquenchable fire; vnspeakable tormentes; the fellowship of Diuels; the societie of the damned; horror; anguish; trembling, both euerlasting for continuance, and vnmeasurable for greatnes, such as neither mans minde can conceaue, nor any mouth declare! I saie, what man is there, but wil be terrified by *that daie of wrath*, as both the  
Pro.

Prophet, and *Paule* in his Epistle vnto the *Romanes* calleth it, *that daie of trouble and heauines, of destruction and desolation, of obscuritie and darknes, of cloudes and blacknes*; at what time he wil reward euerie man according to his workes?

O that the cogitation and memorie of these things were continually fresh before the eies of the minde! vndoubtedly then, either I am much deceaued, or men with more dilligence would obserue Gods commaundements; they would study earnestly both to abstaine from sinne and wickednes, and also to liue vprightlie, and vertuousslie all the daies of their life.

Moreouer, what if here in this world vertue sometime be rewarded, as wickednes, and il behauour is punished? And to saie nothing of the conscience, whereof we haue spoken at large in other bookes, let vs bring out those things which in a manner we doo feele with our hand, much more see with our eies. For, that I may begin with  
the



the most vsual vice, what euils doo not follow dronkennes and gluttonie? For, as he in the Storie of the world doth saie, Hence commeth palenes of the face, hanging cheekes, sore eies, palsie in the handes, ouglie dreames, and vnquiet sleepe in the night. Hence proceede stincking breathes, hed-aches, weake memories, dul wits. Hence are ingendered grieuous diseases, as ache of the iointes, goutes, the falling euil, as both Phisitions doo affirme, and dailie examples testifie.

Now, touching whoredome, how in this our age doo we behold the same to be punished with the French-pocks; as also other immoderate venerie with the palsie; with the blearednes of the eies; with the quiuering of the sinewes!

As for luxurioufnes, doth it not bring manie a man vnto neede, and beggerie? Adulterie, is it not sometime punished, and they which commit the same alwaies after infamous? Besides, the angrie man, doth he not often-

oftentimes get hurt , and the proude man hatred?

What shall I saie of Enuie , is it not a punishment to him which is giuen there-vnto ? doth it not eate vp , and consume the enuious ? As rightlie did one saie,

*The Sicilian Tyrans did neuer finde,*

*A greater plague then enuy to the mind.*

So did another,

*The enuious man doth pine away in paine,*

*To see another flourish wel, and gaine.*

Now to speake of couetousnes , is it not euermore tormented, as with desire of getting , so with feare of forgoing? For that which a couetous man hath; wil not content him : and that which he hath , maketh him to feare , least he lose the same.

Thus you maie see , how that vice and wickednes are often punished, yea, in this world . Now, if these thinges doo nothing moue vs , yet should the euerlasting tormentes of hell, threatened to the wicked in the holie scrip-

scripture , stirre vp euerie man with  
all earnestnes of minde to amend his  
naughtie life without delaie , if we be-  
leeue those thinges to be true , and  
not a fable, which the holie scripture  
teacheth , both of the eternall life  
of the godlie , and of the pu-  
nishment of the wicked.

*Cap. 18.*

¶ What meanes a godlie  
*man maie vse , by the example of the  
Author, to stirre vp him selfe vnto  
a godlie life.*



Ere I wil brief-  
lie declare , if  
happily it may  
giue occasion  
to others in  
like sort , to a-  
med their life,  
what it is wher  
by I am greatlie incensed , and set on  
fire , to followe vertue and godlines.  
For

For thus many times I doo reason  
with my selfe : *What Riuius, what*  
*if at this verie instant of time, thou*  
*shouldest leane this world, in what state*  
*shouldest thou be ? Art thou wel prepa-*  
*red to die ? For albe thou reposest thy*  
*confidence, as it is thy part to doo so, in*  
*the infinite mercie and goodnes of God,*  
*haue you not neede for all that to stand*  
*in feare of his iustice ? How manie thou-*  
*sandes of Christians; how manie young*  
*men, old men, of middle age, women,*  
*wiues vnwedded: finallie, of all degrees,*  
*of all ages, and of all kindes, whose finnes*  
*are neither for number so manie, nor so*  
*hainous as thine, and yet are damned*  
*to euerlasting tormentes ? O horrible*  
*iudgement of God, yet a righteous iudge-*  
*ment . How manie Tewes are in hel;*  
*how manie Idolaters are punished with*  
*perpetuall paines ? The which had esca-*  
*ped those paines, had they bene conuer-*  
*ted vnto the faith of Christ, as we are*  
*through the goodnes of God, seeing they*  
*liued farre more vprightlie in the world,*  
*then we haue done ? O cursed ingrati-*

L.i.

rude

tude of ours; O the hardnes of our harts!  
I saie, what if it were saide vnto thee,  
as it was saide vnto Ezechias? Put  
thine house in an order; for thou shalt  
die, and not liue: what wouldest thou  
doo then? I thinke thou wouldest crane  
longer life, that thou mightest be-  
waile thy sinnes, repent, and aske God  
mercie. VVhie then dost thou not  
that daie by daie, all thy life long,  
which thou wouldest doo at such a  
point?

By these cogitations, as I saie, I am  
woont maruelouslie to be inflamed to  
liue well; to flie sinne, and to re-  
quire mercie at Gods hand. Let  
others then, as like this  
woont, place the same  
before their eies.

*Cap.*



## Cap.19.

How men should ad-  
dresse them-selues to liue well.



Here is none almost , but thinketh enemies should be forgiue before death comes; let him now then forgiue: none but desireth Gods fauour; let him now then seeke the same : none but would thinke to amend his life; let him now then amend . Finallie, doo that while thou liuest, and art well, doo that through trust in God, which thou wouldest wish to doo at the point of death.

That is, particularlie to expresse the same, repent continuallie; feare the Lord vnfainedlie; loue him heartelie; trust in him alone; in aduersitie call

L.ij. vpon

vpon him ; in prosperitie thanke him, alwaie see thou praise, extoll, acknowledge his goodnes ; sing *Psalmes* to him; let him alone be euermore in thy prayers, in thy cogitations, and in thy desires . Commit thy selfe to his goodnes, and submit thy wil to his. Follow his example in doing wel to all men ; and endeuer to be like him in louing thine enemies.

Furthermore, be thou in troubles, patient; in peace, modest; in thy office, diligent ; in thy liuing and apparel, temperate. Be thou toward thy neighbour, righteous ; toward the poore, liberall ; in thy dealing with others, milde, and courteous. Put vp iniuries, pursue peace, loue chastitie, shamefastnes, sobrietie ; and in all thinges shew thy selfe vp-right and vncorrupt.

And, forasmuch as these thinges cannot be attained by the onlie power of nature , flie thou vnto the Lord for helpe and assistance , acknowledging thy weaknes, & the infirmitie of man; praie God both humble and continuallie,

allie, to impart vpon thee his holie spirit, the which Christ hath promised, that the Father wil giue to them, that desire him. If therefore thou craue that the same spirit maie be giuen thee of God, and *shed vpon thee aboundantie*, to vse the wordes of S. Paule, *through Iesus Christ*, thou shalt finde that what thinges of thy selfe thou couldest not doo, through him thou shalt bring to passe. Onlie be not thou thine owne foe; neither doo thou voluntarilie loose the bridle to thine affections; and with all endeuer looke that thou feede not thy wanton humor. For the holie Ghost doth not assist cowards, sluggardes, and such as idellelie sit with their armes folded together; but those which worke, and labour earnestlie to tame their natural wickednes; yea, he deemeth such worthie his aide, which continuallie doo striue with the wicked affections of the minde. Let vs not then doo as that countrie-man did, as the tale is, who, his cart sticking fast in the myre, cried vnto God for

L. iij. helpe,

helpe , but stooode idelle him-selfe and would not helpe at all.

About all , be thou terrified from sinning , and stirred vnto a godlie life, through the presence both of God, who euerie , and no waie can be auoided; and of his holie Angel, thy keeper, and guider , yea , and the beholder , and witnes of all thy doinges . Now, if thou wouldest for no good , that anie man should come in , when thou art committing anie fowle , and dishonest fact : how much more oughtest thou to abstaine there-from through reuerence and shame of God , and his Angel ? Fearest thou to haue man priue to thy fact : and art thou not afraide in the presence of God , whose eies beholding all things no man can escape, to commit that , which thou wouldest not doo in the sight of man! Especially, seeing he one daie shall be thy Iudge, which now beholdeth whatsoeuer thou doest !

A certaine Philosopher councelleth vs, *So to liue , as though we liued in the sight*

sight of all men : so to thinke as though one might behold the most secrete cogitation of the heart . Againe,saith he, So doo all thinges , as though some man sawe thee . It is doubtles good to appoint a keeper ouer thy selfe; to haue one vpon whome thou maist looke backe , whome thou maist suppose is priuie to all thy cogitations . A great part of wickednes is left vndone , if one be present when a man is about to sinne . Thus counsel- leth an *Ethnike*, which I would haue euerie man suppose to be spoken to him-selfe.

If therefore thou enterprise any thing which is filthie and wicked,before thou goest about the same,thus reason with thy selfe: what is that I doo ? Shall I commit that in the sight of God, which for my life I would not haue any man to know ? Should I driue awaie the Angel appointed to ouer-looke me by this crime : which would not loose the friendship of a mortall man ? Shall I grieue the holie spirit ; to make the euil spirit reioice through my falling?

L.iiij.

Hath



Hath Christ redeemed me with his precious blood, that voluntarilie I should giue my selfe into the bondage of Satan? Hath he redeemed me from sinne, to the end I should runne headlong into wickednes? Hath he therefore made me an heire of heauen, that through mine owne default I should forgo the same? Where is now my zeale to God-ward? where is my reuerend feare of his maiestie? where is my faith and godlines? Is this the thanks I giue to my God, for his so innumerable benefites? Is this the thanks I doo yeeld to Christ for my saluation? Doo I thus submitte my selfe to the direction of the holie spirit? With this holines doo I approach vnto the Lordes table? Looke I for the comming of Christ after such a sort? Shall death laie hold on me in this state of life? Shall I go vnto the iudgement seate of God in this pickle? Shall I suffer mine affections to preuaile; the weake flesh to ouercome; sinne to raigne in my bodie? Am I so  
voide

voide of stomacke, and courage, that I can-not resist the motions of the minde : Doo I behold the better, and yet chuse the worser still ? These and other thinges ( for who can recite all ) thinke dailie with thy selfe ; so wilt thou not easilie doo that which is not seemelie.

Then, to come vnto an end, whatsoever thou goest about, perswade thy selfe, that God is present ( as in deede he is ) and beholdeth all thy doinges, and therfore stand thou in awe of him, and let the reuerence of him with-draw thee from wicked enterprises. For (as the Poet saith,)

*He witnes is, and Iudge also,  
He so doth view the heart of man,  
That euerie thought he wel doth kno,  
And him deceaue no creature can.*

This also wil further thy zeale to liue wel, if continuallie thou thinke with thy selfe, how thou art the sonne and heire of God, in the spirituall  
rege-

regeneration , and , which is the greatest honour , the brother , and heire annexed with Christ . For who wil not be inflamed mightelie vnto godlines , and with a Christian feare , and shame abhorre sinne , when he shall call into remembraunce , how that God is his Father ? Doo not therefore , I saie , doo not forget this benefite at anie time ; loue him , worship him , serue him , honour him euermore , who hath made thee his sonne by adoption ; and neuer doo anie thing which maie displease him hencefoorth . Fulfil thou his wil , obeie his commaundement , keepe his lawes . Thinke with thy selfe , that not onlie the participation of his inheritance ; but also the imitation of his vertue and goodnes doth belong vnto thee : so that although thou canst not by imitation attaine vnto that singularitie of goodnes which is in the Father : yet endeuor thou earnestlie to come nigh the same , and thinke it a most shamefull thing to degene-

generate there-from . And if at anie time vnwittinglie thou cōmitteſt ſomewhat contrarie to thy Fathers minde (as great is mans frailtie,) let it much grieue thine heart ; puniſh thy ſelfe therefore , thinke no paine grievous enough for thee , who haſt offended ſo mercifull a Father ; and neuer be quiet in minde, and at reſt, til thou haſt recouered thine offence with greater good deedes , and pacified thy Father by vnſained repentance. So farre ſhouldeſt thou be from ſinning voluntarielie, and from committing anie ſinne againſt thy conſcience.

And, who ſo remembreth howe that he is the ſonne, and heire of God, the brother & heire annexed to Chriſt, doubtles , wil be terrified from ſinne and wickednes , not ſo much for feare of the laſt iudgement of euerlaſting tormentes , and of hel fire , which neuer wil be quenched ; as for feare of diſpleaſing his ſo louing Father ; and will endeavour to liue godlie , to offend

offend no man , after the example of the Father , to doo well to all men , not so much in hope of reward in heauen, and of eternall ioie, as through a certaine greate , and vnspeakable loue which he beareth toward God the Father.

He which belecueth, as *Paule* saith, that *his bodie is the Temple of the holie Ghost dwelling in vs* , easelie refraineth from sinne , and polluteth not him-selſe with filthie lust . Finallie , who out of doubt thinketh that he is adopted into the fellowship of Saintes , wil not neglect to emulate the vertues of the Saintes, namelie , zeale toward God , and loue toward man.

Cap.



## Cap. 20.

The causes whie we pro-  
*ceede not in wel doing, hauing purposed  
to liue in the feare of God; with the  
remedies for that infirmitie of man.*



Vt, some wil  
say, what may  
be the cause,  
whie, minding  
some-times to  
liue chastlie &  
soberlie, and  
godlie, after  
the wil of God, we doo not constantlie  
fulfill, which wiselie we purposed?

To aunswer in few wordes, the prin-  
cipall cause is, the naturall wickednes  
that is in vs, & the proaness which we  
haue to sinne, which cleaueth to our  
bones and bowels; that is to saie, the  
verie flesh that we beare about, which  
hath a grieuous and troublesome com-  
bat, and a continuall fight in a manner,  
with

with the inner man, as witnesseth *Paul*. So that we must resist the same, when it inticeth vs vnto lust, and filthy pleasures, vnto the vices of the throat and bellie; vnto lasciuiousnes and wantonnes, and vnto other vices and vn honest factes: and furthermore, we must bridle the same by godlie cogitations, exercises, watching, abstinence, and also tame and bring it vnder by continuall sobrietie and temperance.

This made our sauiour *Christ* to wil vs, *To take heede, least at anie time our heartes be oppressed with sursetting;* and *Paule* both to bid, *that we be not dronke with wine;* and also to forbid gluttonie and dronkennes; and *Peter* to commaund vs, *to watch and be sober.* VVith this we must ioine continuall praier, and earnest calling for the assistance of God, without which all our endeuor to tame the flesh, and to suppress the force of the same, is vaine, and to no purpose.

Now hauing as wel as we can subdued the motions of the flesh, there  
be

be moreouer the world , and the Diuill , deadlie enimies , with whome we haue continual warfare ; for they wil not suffer vs to abide in our godlie purpose of liuing wel . For the world stirreth vnto ambition , pride , and riotroufnes ; vnto anger , hatred , enuie , impatience , back-biting ; and minstreth occasion to fall vnto other vices , which no man is able to number , they be so manie ; it marreth by euil examples , and corrupteth with offences .

The Diuel for his part neuer ceaseth to bring and driue man to contemne the word of God ; to mistrust his promises ; to conceaue amisse of him ; to persist obstinatelie in wickednes ; to blaspheme ; to impugne the knowen truth ; to plaie the hypocrites ; to be superstitious ; idolatrous ; and vnto other infinite and cursed wickednes .

VWhat is now to be done in this case , dost thou saie ? Surelie , we must valiantlie resist these enimies ; we must take a courage vnto vs ; and by earnest & zelous praier craue the helpe of God ;  
through

through confidence wherof we should neuer giue ouer the battel . Touching which point, let vs heare what S. Paule writeth vnto the Ephesians : *Finallie my brethren, saith he, be strong in the Lord, and in the power of his might. Put on the whole armour of God: that ye may be able to stand against the assaultes of the Diuel. For we wrestle not against flesh and blood, but against principallities, against powers, against worldlie gouerners, the princes of the darknes of this world, against spirituall wickednes in the hie places. And by and by shewing the armour by name, he biddeth vs, to stand, our loines girde with veritie, hauing on the breast-plate of righteousness, taking to our selues the shield of faith, wherewith we maie quench all the fire dartes of the wicked. He willet vs to take the helmet of saluation, and the sword of the spirit, which is the word of God: and adhorteth, to praise atwaies.*

Thus you see the armour, which we must vse against our aduersarie the Diuel, who intermitteth no daie, nor  
houre,

houre, nor yet anie moment, but continually laeth at vs, and raungeth about *like a roaring Lion, seeking whome he maie deuoure*, as *Peter* saith. Let vs therefore hauing on this armour of *Paule*, resist him valiantlie, and; he wil flie from vs, so saith *James*. Let vs call vpon God continually for helpe; praie we God, that he wil not leade vs into temptation; beg we at his hand, to be deliuered, through Christ from that euil; which is euermore an enimie to mankinde. About all, let vs take diligent heede, least wittinglie we rush vpon sinne, and destruction, whereyn-to Sathan driueth vs, and fauour our owne weaknes; but with a courage, let vs resist the Diuel, and desire of God the eternall Father of our Lord Iesu Christ, that he would strengthen our weaknes. And for so much as the Diuel doth not alwaie set vpon vs openlie, but some-time secretlie, and by vndermining, and often-times (as one saith,) *Doth flatter, to deceane; doth laugh, to hurt; and*  
M.i. doth



*doth entice vs, to kil vs :* Let vs vse diligence, that we maie circumspect- lie auoide the snares which he hath set, and prepared; and giue him no occasi- on to assaile, and kil vs on the sudden.

*VVhere manifest feare is, saith Cypri- an, the weake is the more easelie taken.* Let vs therefore cast from vs all slug- gishnes, and our too much securitie; let vs feare, that *under euerie stone, as the common saying is, there is a Scor- pion;* and as though all were safe, and at a good staie, let vs not be secure. *No man commeth sooner to destruction (as that Heathen saith) then he which feareth nothing: and the most vsuall be- ginning of miserie, is securitie.* Thinke not *foorth-with thou shalt haue peace, or that thou art quit from all daunger, if thou hast once obtained victorie ouer thine enemies.* Thou must euetmore keepe the battel, and be readie to fight: as well said Cyprian, *In the world we are continuallie to wage battel with Sa- tan, continuallie we must fight against his dartes, and assaults. VVe are to encoun- ter,*

ter, saith he, with auarice, with lecherie, with anger, with ambition; we haue an eger and continuall fight with carnall vices, with the enticementes of the world. Hardlie can the minde of man go against euerie one, with much a doo it resisteth, being besieged, and round about inuiro-  
ned with the armie of Sathan. If auarice be laide flatte on the ground, lust riseth vp; if lust be quenched, anger moueth; pride, puffeth vp; dronkennes, allureth; ielosie, parteth friendship, and so foorth.

And, as we ought not to insult, if we get a conquest: so must we not despaire, or sling awaie our weapons by and by, if we be ouercome. VVhat must we then doo? Surelie to reco-  
uer our honour againe, we must set vpon our enimie with more courage; and with a newe power make amendes for our former faintnes, and foile: after the example of that noble warrior, whome *Virgil* maketh mention of, which being beaten to the ground with great force, nothing ter-

M.ij,            iefied

refied with the fall,

*VVent to the fight more fierce againe,  
which did his courage fresh renew:  
And shame did make him fight amaine,  
So did his prowesse which he knew.*

Albeit we must not encounter with the enimie, trusting to our owne prowesse, but to the power of God.

Thus you haue the causes, why we doo not persist in our purpose of liuing godlie, after the wil of God. For, as I saide, one cause is, the wickednes ingrafted in our flesh, and our proanesse vnto sinne: another is the world, offering infinite occasions and causes dailie to offend; the last is, the Diuel who continuallie is thinking of our destruction, and ouerslippeth no minute of time, either by open force, or by secrete fraude, to ouercome vs.

O God, father of our Lord and sauiour Christ, proceede we beseech thee in helping vs, in this hard, and continuall warre which we haue with so manie

nie enemies ; and for so much as of our selues we are vnable to resist, confirme, and strengthen vs with thy holie spirit, that we maie both repress the motions of the flesh, and neuer be corrupted with the allurementes of the same ; and also valiantlie, resist as wel the world offering so manie occasions continuallie to sinne , as the Diuel casting all sorts of dartes to hurt vs , and vsing all meanes to bring vs to destruction. And, that we maie not onlie abhorre sinne and wickednesse , through a seruile feare of Gods wrath and euerlasting death, which the lawe doth bring, terrefying vs with the anger and iudgment of God , and striking men with the terror of hell : but also , and the more a great deale, maie be crowned through childrens feare, which ariseth from faith , with a certaine honest shamefastnes, and through a religious reuerence toward God , to commit nothing at anie time , which maie offend our most louing, and best father : Also which maie make vs so of our owne

M.iiij. accord

accord to doo wel , and to flie from sinne, and so keepe vs through loue and charitie in our calling , that when vn-wittinglie we shall comit any offence, as great is our weaknes , it maie bring such a sorowe and grieffe to our minde, that both we maie willinglie enioine a punishment to our selues, and be loath to liue ; for that we haue offended so merciful, and gracious a Father.

Finallie , O eternall Father , graunt for thy sonne , our Lord and sauour Christ his sake , that in such shortnes of life, and vncertainty of death, we put not of the amendment of our life, and deferre the same from daie to daie : but maie with speede endeouour to returne vnto wel-doing , confessing our sinnes, and vnfainedlie repent , and through repentance , pacifie our heauenlie Father ; and with the Publicane in the Gospel humblie , striking our breast, craue mercie of God ; and finallie wil, and doo those thinges which are grateful , and acceptable before God : that we maie amend our wickednes by wel doing ;



doing; reforme vices with vertues; and through Gods assistance spend the time which we haue to liue in this world, godlie, religiouslie, innocentlie, purelie, soberlie, and temperatlie, to the profit of the Church, the benefit of mankinde, and the discharge of our duties; and that in such mindes, and godlie determination we maie continue euen til our liues end, *Amen.*

### Cap. 21.

A brieue repetition of that  
*which hath bene said; with a  
 short conclusion.*



Hus much I  
 thought good  
 to write of  
 mans foolish-  
 nes in putting  
 of the amend-  
 ment of this  
 life.

M.iiij.

The

The matter which I haue handled, hath enforced me to vtter those thinges which wil be as to the godlie, comfortable; so to them which would seeme, but are not vnfaigned Christians, vnpleasaunt. For we haue spoken much, and aboundantie of the shortnes, and vncertaintie of life; of death in respect of vncertaine chaunces dailie hanging ouer our heads, and many times dispatching men before they be aware; the which all good men doo wish, and desire of God in their godlie praiers, but the wicked do abhorre. Also we haue spoken of the generall resurrection, of the comming of Christ, of the last iudgement, when all men shalbe summoned to giue an accoumpt of their life spent; which daie wil be to the wicked horrible, but comfortable to the godly. For then, *their redemption draweth neere*; then is the time, as one said in the *Acts*, of comfort, and refreshing; and, as it is in *Tertullian*, *the daie of Christian triumphing*.

Fur.

Furthermore, we haue told both what rewards be appointed for the godlie, and what punishmentes ordained for the wicked. For the godlie shalbe exalted vp vnto glorie, and liue a blessed, and euerlasting life in heauen. For who is able to expresse what a felicitie it wil be, alwaies to behold God, and to enioie the most comfortable contemplation of his heauenlie countenance, to behold him euen as he is, whome *now we doo see through a glasse darklie*, as *Paule* saith: to abound with all good thinges? finallie, to enioie so manie pleasures and delightes, as maie be neither conceaued in minde, nor expressed by wordes?

On the other side, the vngodlie shalbe throwen headlong into hel, to be afflicted with vnmeasurable, and euerlasting tormentes. No eloquence can describe by wordes, nor wit conceaue the smallest part of the paines which the vngodly are to endure in hel being condemned through the righteous iudgement of God vnto euerlasting fire.

Last

Last of all, we haue vttered diuers other things, which, as I said, wil please the godlie right wel; but trouble the wicked: as of the sense of Gods indignation against sinne; of casting of securitie when we haue the world at wil; of vnfained repenting; of reforming our manners; of amending our liues; of our continual fight with mightie enemies, the world, the flesh, and the diuel; and diuers such like things, which are needles to be repeated in this place.

Sharpe these are, and sowre to blood and flesh: notwithstanding, as I am perswaded, verie profitable. For, as one in *Curtius* doth saie, *Phisitions doo heale sore maladies, with sharpe medicines*; and as *Cicero* writeth vnto *Octavius*, *No medicines applied vnto wounds, doo so grieue, as they which are most wholesome.*

Now the eternall God, father of our Lord and sauiour Christ, giue grace, that this our booke, how so euer it be written, maie in this corrupt and wretched world, yet some-what keepe the  
godlie

godlie in their calling , and confirme  
them in wel-doing ; if anie of zeale,  
and wel-liking thereof shall reade the  
same : furthermore, that it maie offer  
some occasion to the wicked, to reform  
them-selues; and that the salue which  
is here prescribed to such as are sicke,  
and almost past recouerie , maie haue  
strength to helpe and heale them. This  
he graunt, without whose helpe, all the  
labour of man is vaine , and to no  
purpose, euen God almighty, and  
most righteous, to whome be  
all praise, honour, and glo-  
rie, now, and for euer-  
more , *Amen.*

*FINIS.*





**A Table wherein ye maie  
finde all the Chapters, which are  
contained in this booke.**

**A Preface vnto the discourse following.**

**Cap.1.**

**Page.1.**

*The first cause, whie man doth not repent.*

**Cap.2.**

**Page.4.**

*The second cause whie we doo not repent  
vs of our wickednes. Cap.3. Pa.15*

*A third cause whie we deferre the amend-  
ment of our life. Cap.4. Pa.35.*

*The fourth cause whie men are loath to re-  
pent. Cap.5. Pa.55.*

*A fift cause whie man will not repent.*

**Cap.6.**

**Pa.64.**

*A sixt cause which alienateth mens minds  
from repentance. Cap.7. Pa.71.*

*Of other like principall causes whie we re-  
pent not. Cap.8. Pa.79.*

*An other cause of deferring repentance.*

**Cap.9.**

**Pa.83.**

*A remedie against incredulitie, which  
is the first cause whie man doth not  
repent. Of which afore Chapter se-  
cond. Cap.10. Pa.86.*

**A**

*A Table, &c.*

*A remedie for the second cause, whie we  
repent not, mentioned afore in the  
third Chapter. Cap. 11. Pa. 93.*

*A remedie against the custome of sinning,  
which is the third cause of deferring  
repentance: as aboue in the fourth  
Chapter hath bene showed. Cap. 12.  
Page. 101.*

*A remedie against the fourth cause of pro-  
longing repentance, spoken of before in  
the fift Chapter. Cap. 13. Pa. 107.*

*A remedie against the fift cause of defer-  
ring amendment of life, contained  
in the sixt Chapter of this booke.  
Cap. 14. Pa. 115.*

*A remedie for the sixt cause of deferring  
repentance, declared afore in the se-  
uenth Chapter. Cap. 15. Pa. 125.*

*A remedie for the seuenth cause, specified  
afore in the eight Chapter. Cap. 16  
Page. 129.*

*A remedie against the last cause, which  
holdeth men from repentance, entrea-  
ted of before in the ninth Chapter.  
Cap. 17. Pa. 135.*

*VVhat*

*A Table, &c.*

*What meanes a godlie man maie vse, by  
the example of the Author, to stirre  
vp him-selfe vnto a godlie life.*

*Cap. 18.*

*Pa. 146.*

*How men should addresse them-selues to  
liue well. Cap. 19.*

*Pa. 149.*

*The causes whie we proceede not in wel  
doing, hauing purposed to liue in the  
feare of God; with the remedies for  
that infirmitie of man.*

*Cap. 20.*

*Page. 159.*

*A brieue repetition of that which hath  
bene saide, with a short conclusion.*

*Cap. 21.*

*Page. 169.*

**FINIS.**

*Paulses escaped.*

*In the. 39. Page, and in the fift line, for,  
My father in a sock, reade, My father in  
a fort.*

*In the. 112. Page, and in the second line, for,  
Defer the amendment of their life, reade,  
Defer the amendment of thy life,*



 *Imprinted at London by*

John Charlewood , for Andrewe  
Maunsel, dwelling in Paules  
Church-yard , at the  
signe of the Paret.

